

***Sayyid Muhammad bin Sharif Sa'id Al-Beidh* (1942 - 2013): A Critical Analysis of Unifier,
Da'i and Muslim Intellectual in East Africa.**

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DECLARATION

This thesis is my original work except where due acknowledgement has been made through citation, and that it has not been presented for a degree in any other university or any other award.

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DEDICATION

To my beloved parents Yusuf Hussein Omari and Amina Ali Kinyemi for the psychic impetus they have been extending to me to the accomplishment of this work. Finally, let this work be an academic enlightenment and a blessing to my first born Amina Nchinyemi and to my son, Yusuf Kibindo.

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ABSTRACT

The study analysed the life of *Sayyid Muhammad bin Sharif Sa'id Al-Beidh* (1942 - 2013). The evaluation of *Al-Beidh's* life focused on social, spiritual and academic service he rendered to the East African *ummah* (community) and his influence on the region. The research was guided by five objectives: (i) to briefly present the life of *Sayyid Muhammad Al-Beidh* (ii) to analyze the role played by *Sayyid Muhammad Al-Beidh* in unifying Muslims of East Africa, (iii) to determine the intellectual contributions made by *Sayyid Muhammad Al-Beidh* (iv) to evaluate *Sayyid Muhammad Al-Beidh's* achievements as a *Da'i* (Preacher) in East Africa, (v) to investigate the socio-economic influence of *Sayyid Muhammad Al-Beidh* on the Muslims of East Africa. Relevant sources of literature were reviewed and analysed. To attain the afore-mentioned objectives the study employed cross-sectional or mixed design. Based on the nature of the respondents, the researcher prioritized oral interviews as its main research method. However other methods were used where applicable including: content analysis of audio, audio-visual materials and literary texts, observation and participation. The study therefore managed to describe the life of *Al-Beidh* from birth, his academic life and finally his death. The research has established that *Al-Beidh* through social, spiritual and academic service to the East African *ummah* managed to unify the Muslims of East Africa. The annual tours *Al-Beidh* had for over 3 decades in East African region were a great catalyst to the unity leading to the birth of a society called *Majma'ul Ahbaab*. The study has revealed that *Al-Beidh* managed to develop his own curriculum as he began teaching at *Madrasatun Nur* in 1962; a curriculum he independently furnished with resource materials. *Al-Beidh* wrote dozens of books some of which include: *Tarikh Habib Swaleh* (Biography of *Habib Swaleh*) and *Twayy Al-Maraahil Fii Tarikh As-Sawahil*; (Summarizing the Phases on History of the Coast). As a *Da'i* (Preacher), *Al-Beidh* managed to mobilize for the construction of dozens of *madrasas* and mosques, revived *da'awah* tours and left behind recorded lectures some of which are available on You Tube channel. He toured many parts of East Africa in the month of *Ramadhan* for *da'awah* leading him to be nicknamed as *Al-Imam Arraahil* (The Travelling-most Imam). The study reveals that *Al-Beidh* had socio-economic impact on the community too. Through associating with him people were treated with esteem and earned status, he participated in protection of human rights, *zakat* distribution and contributed to religious tolerance. In conclusion *Al-Beidh* was a *Muslim intellectual* who positively impacted on the community intellectually, spiritually, socially and economically. This study therefore recommends that the society should forge ways to create societal unity. They should strive to work beyond religious, regional or tribal inclinations. There is need for preachers to work independently and passionately devoid of vested interests. There is need for rich people in our societies to help, *du'at* (preachers) who devote their time and energies to spread the message of God. The rich should not wait to be persuaded to sponsor religious initiatives. Finally, the society needs to nurture such personalities as *Al-Beidh* who would not only be educated but are ready to bear hardships as they give back to the community through independent outreach programs.



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LIST OF ABBREVIATIONS

d.	Died
E.A.	East Africa
Fig.	Figure
Klf.	Kilifi
Mld.	Malindi
Msa.	Mombasa
Nur	Madrasatun Nur - Mambrui
S.A.W.	<i>Swalla Allah alayhi Wa-sallam</i> (Peace be upon him)
R.A	<i>Rahimah Allah</i> (Mercy of Allah be upon him/her)

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OPERATIONAL DEFINITION OF TERMS

Unifier	One who unites or brings together people of different orientations for a common purpose.
<i>Da'i</i>	It is the short form for ' <i>Da'i ila-Allah</i> '. “‘Da’i’ means an ‘Inviter’” ¹ ; therefore, ' <i>Da'i ila-Allah</i> ' means ' <i>a person who invites others to Allah (God)</i> '; Muslim Preacher aiming to propagate Islam.
Muslim Intellectual	Referring to <i>Al-Beidh</i> as a Muslim scholar and the use of his reason and knowledge in advocacy of Islam as well.
Muslims in East Africa	Muslim disciples of <i>Al-Beidh</i> in East Africa and its environs; either citizens or non-citizens.
Socio-economic	Associated with social and economic spheres of life.

¹ Rohi Baalbaki, *Al-Mawrid Al-Waseet: Consice Dictionary; English-Arabic, Arabic English* (Beirut: Dar El-Elm Lilmalayin, 1971). Pg. 340

CHAPTER 1

1.0: Introduction

In order to understand Islam and Muslims in East Africa, it is prudent for researchers to carry out studies on the roles of *ulama* in E.A. Sources indicate that *ulama* in E.A. played various roles. Many articles such as *Coming to terms with Popular Culture*², *Debating Maulidi*³, *East African Islam in East Africa*⁴, *Another Scholar of All Seasons?*⁵ and *The Ulama and The Colonial State in Kenya*⁶ elucidate the roles of *ulama* in E.A. The key role as discussed in many of those articles appeared to be ‘religious reforms’. Religious reforms in E.A. are conducted through: debates, writing of polemics, teaching in various religious institutions and giving of *fat-wa* (legal opinion) by the *ulama*. Some scholars collaborated with the colonial governments and greatly assisted in the colonial administration. This study therefore, is an examination the role played by one of the *ulama* of E.A. in the region; *Sayyid Muhammad bin Sharif Sa'id Al-Bedh*.

Sayyid Muhammad bin Sharif Said Al-Beidh (1361 -1434 A.H. / 1942-2013 C.E) was a Swahili Muslim scholar who was born in Lamu in 1942. He settled at Mambrui in the year 1962 C.E.

² Roman Loimeier, ‘Coming to Terms with Popular Culture’, in *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa*, eds. Rüdiger Seesemann and Roman Loimeier (Münster: Lit Verlag, 2006), 111–27.

³ Kai Kresse, ‘Debating Maulid’, in *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa*, eds. Rüdiger Seesemann and Roman Loimeier (Münster: Lit Verlag, 2006), 209–28.

⁴ Rüdiger Seesemann, ‘East African Islam in East Africa’, in *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa* (Münster: Lit Verlag, 2006), 229–50.

⁵ Anne K. Bang, ‘Another Scholar for All Seasons? Tahir B. Abi Bakr Al-Amawi (1877 - 1933), Qadi of Zanzibar, 1900 - 1933 by Ann K. Bang’, in *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa*, eds. Rüdiger Seesemann and Roman Loimeier (Münster: Lit Verlag, 2006), 273–88.

⁶ Hassan Mwakimako, ‘The Ulama and the Colonial State in Kenya’, in *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa*, eds. Rüdiger Seesemann and Roman Loimeier (Münster: Lit Verlag, 2006), 289–315.

He was the first *Mudir* of *Madrasatun Nur Al-Islaamiyyah*. Later on, he established *Al-Ghannaa Al-Islaamiyyah* his own institution just in the neighbourhood of *Madrasatun Nur*. Many Muslim students came to learn from him. Through these institutions, he established a network of students in East Africa and beyond. Most of his students are now teaching in various Islamic institutions in the East Africa.

Sayyid Muhammad Al-Beidh composed many works in areas such as: *Balagha* (Rhetoric), *Tarikh* (History), *Nahw* (Arabic Grammar) and *Nadhm* (Arabic Poetry). Most of his works are now used as reference material in teaching curriculum of some madrasa institutions.

In his career, he wrote a number of biographies of some Muslim scholars and participated in *hawl* in commemoration of the lives of some prominent Muslim scholars in East Africa. As an ardent lover of history, *Sayyid Muhammad Al-Beidh* instructed his students to research on as many local Muslim scholars as possible. These were later presented to the public in the form of annual *hafla*⁷. One of his most significant manuscripts on the history of the Swahili is his *Twayy Al-Marahil Fii Tarikh As-Sawaahil*⁸ (Summarizing the Phases on History of the Coast). *Al-Beidh* travelled across East Africa during *Ramadhan* to give lectures on Quran Exegesis and *Hadith*; Prophet Muhammad's (s.a.w) tradition. He specifically toured Uganda every *Rajab* for *da'wah*; preaching.

1.1: Statement of the Problem

There is a gap in knowledge concerning the roles played by *ulama* in East Africa. During his own research career, *Sayyid Muhammad Al-Beidh* has listed sixty six coastal Muslim scholars

⁷ Annual academic exhibition that takes place on *Sha'aban* at Al-Ghanna; his institution.

⁸ Muhammad Said Al-Beidh, *Twayy Al-Marahil Fii Tarikh As-Sawaahil* (Mambrui-Malindi: Majma'ul Ahbab, 2013).

and highlighted some aspects of life of a few in his work; *Tarikh Al-Islam Fis-Sawahil*⁹ (History of Islam at the Swahili Coast). There are many other scholars he did not highlight their life histories among those he listed.¹⁰ For the majority of the scholars he listed, only tales and oral transmission have remained the main preservation methods to their biographies.

Sayyid Muhammad Al-Beidh was a renowned Muslim scholar and Muslim intellectual. However, since his death, no systematic scientific study has been done to critically analyze his contributions to Islam.

This study is an effort to fill in the gap of knowledge on the *ulama* of East Africa broadly, but in particular, presents the life of *Sayyid Muhammad Al-Beidh*, analyzes the role played by *Sayyid Muhammad Al-Beidh* in the unification of the Muslims of East Africa, his achievements as a Muslim intellectual, a *Da'i* (preacher), and his social economic influence on the Muslims of East Africa.

1.2: Aims and Objectives of the Study

Objectives of the study are:

1. To research and document brief biography of *Sayyid Muhammad Al-Beidh* in English.
2. To analyze the role played by *Sayyid Muhammad Al-Beidh* in unifying Muslims of East Africa.

⁹ Muhammad Said Al-Beidh , 'Tarikh Al-Islam Fis-Sawaahil wa Shakhswiyyatiha Al-Barizah', in *Al-Maarif: Majallat Islaamiyyah Thaqafiyyah* , ed. Muhammad Mubarak Swaleh (Mombasa: Majlis Ma'arif Al-Islamiyyah, 2013), 25–29.

¹⁰ They include: *Habib Ahmad bin Abi-Bakr bin Sumayt*, *Habib Manswab Abu Bakr bin Abdil-Rahman Al-Husseiny*, *Sheikh Abdallah Ba-Kathir*, *Habib Swaleh bin Alwi-Jamal Al-Layl*, *Sheikh Al-Amin bin Ali Al-Mazru'i*, *Sayyid Ahmad Al-Badawy bin Habib Swaleh*, *Sayyid Umar bin Ahmad bin Sumayt* and *Sheikh Faiswal bin Ali bin Abdallah-Allamy*.

3. To determine the intellectual contributions made by Sayyid Muhammad Al-Beidh.
4. To evaluate Sayyid Muhamad Al-Beidh's achievements as a Da'i (Preacher) in East Africa.
5. To investigate the socio-economic influence of Sayyid Muhammad Al-Beidh on the Muslims of East Africa.

1.3: Research Questions

1. Who was *Sayyid Muhammad bin Sharif Sa'id Al-Beidh*?
2. In which ways did *Sayyid Muhammad Al-Beidh* engage in unifying Muslims of East Africa?
3. What are *Sayyid Muhammad Al-Beidh's* intellectual contributions?
4. What were the achievements of *Sayyid Muhammad Al-Beidh* as a *Da'i* in East Africa?
5. Did *Sayyid Muhammad Al-Beidh* have any socio-economic influence on the Muslims of East Africa?

1.4: Scope of the Study

This study first describes the life history of *Sayyid Muhammad Al-Beidh*, then analyzes the role played by *Al-Beidh* in the unification of Muslims of East Africa, his contributions to Islamic intellectualism, the role he played in *da'awah* (preaching) and his social-economic influence on the Muslims of E.A.

1.5: Limitations of the Study

There were a number of limitations the study faced. First, *Sayyid Muhammad Al-Beidh* is already dead; this blocked the researcher from accessing first-hand information. However, many of his acquaintances were still alive during data collection process including his sons and other contemporaries, so they were interviewed.

The subject of study travelled to many places in E.A. including interior places. It was impossible for the researcher to visit all the places. However, some of the places visited in E.A. by the researcher in particular are Mwanza in Tanzania and Arua in Uganda.

It was difficult to some respondents to remember some events clearly especially date. The good thing is that most clearly said they could not recall dates.

Respondents were readily available only during specific occasions. It was not easy to access all the key respondents since the research covers a wide Geographical area; E.A. The researcher had to time such occasions like *maulid* and *ziyarah*.

1.6: Justification

The researcher has prioritized to study *Sayyid Muhammad Al-Beidh* over many of his contemporary scholars. *Sayyid Muhammad Al-Beidh's* position as a distinguished scholar was acknowledged by many scholars of his time including *Sheikh Abdallah Saleh Al-Farisy*¹¹ who remarked: “*That boy is a great scholar.*”¹² This study exposes intellectual or scholarly contributions of *Sayyid Muhammad Al-Beidh* to the public. This will motivate people towards scholarship.

Sayyid Muhammad Al-Beidh has been travelling annually and consistently across East Africa to preach and give lectures too. Therefore, the study will examine the impact of such an endeavor.

¹¹ He was the Second Chief Qadhi of Kenya and a renowned Muslim Scholar of East Africa. He is reported to have acknowledged Sayyid Muhammad Al-Beidh as a scholar. By that time, Al-Beidh had started giving legal decision while at young man.

¹² Muhammad Mubarak Swaleh, ‘Al-Allamah Assayyid Muhammad b. Sharif Sa’id Al-Beidh’, in *Al-Maarif*, eds. Yasin Hajj and Mahmud Al-'Adhamy (Majlis Ma’arif Al-Islamiyyah, 2014), 14–17.

Sayyid Muhammad Al-Beidh's endeavours 'unified' Muslims of East Africa. Therefore, this study might motivate other scholars of East Africa to forge ways of unifying the Muslim *Ummah* (community).

Since *Sayyid Muhammad Al-Beidh* was a *Da'i* (preacher) who travelled into the interior parts of East Africa, this study might encourage more scholars to involve in Muslim missionary activities. If more scholars will engage in such activities, then, unity will prevail among the Muslims of East Africa.

It is true that scholars have certain influence on people. Therefore, studies on Muslim scholars are not only key to understanding people but to learn their religious orientations too. Therefore, the findings on this study about *Sayyid Muhammad Al-Beidh*'s life will contribute to better understanding of Muslims in East Africa. Significantly, findings of the study have contributed to literature on E.A. *ulama*. It is possible that the concluded work might motivate researchers on Islam in E.A. to venture deeply and more seriously into the genre of biographies of their scholars.

Finally, this biographical study might contribute to role modelling in both Muslims' and non-Muslims' lives. I concur with Park Honan when he asserted that, "*biographies bring order to the 'height' of accumulated knowledge, celebrate 'great' unusual natures and offer valid or convincing 'moral' exempla.*"¹³

¹³ Park Honan, 'Theory of Biography', in *A Forum on Fiction*, vol. 13, No. 1 (Duke University Press, 1979), 109–20, <http://www.jstor.org/stable/1344955>.

1.7: Literature Review

Randal Pouwels' *Horn and Crescent* is not a biographical study but provides useful pointer to how *Sayyid Muhammad Al-Beidh*'s works link with other scholarly works. Pouwels writes about the roles of some prominent *ulama* (Scholars) which are also acknowledged in the works of *Sayyid Muhammad Al-Beidh*.¹⁴ Some of the *ulama* include: "Sayyid Ahmad bin Abu Bakr bin Sumayt, Sayyid Abul- Hassan b. Ahmad Jamal-Lyl, Sheikh Abdallah Bakathir Al-Kindi and others."¹⁵ It will be important to contrast the information in Pouwels and that in *Sayyid Muhammad Al-Beidh*'s writings as comparative approach to understanding the Islamic scholarship in East Africa.

In *Philosophizing in Mombasa*, Kai Kresse elucidated the rich philosophical and traditions of the Swahili scholars through an analysis of factional disputes amongst the *ulama*; Muslim scholars significantly through the biography and *Ramadhan* Lectures given by *Sheikh Abdillahi Nassir*. Kresse, highlighted the 'life history of *Habib Saleh*'¹⁶ too. *Sayyid Muhammad Al-Beidh* is linked with Riyadhha where he was born and studied. He later established the two centres of Islamic scholarship at Mambrui; *Madrasatun-Nur Al-Islaamiyya* and *Al-Ghanna Al-Islaamiyyah*. This too reveals as follows:

*Subsequently, disciples from Riyadhha went to various regions in East Africa and established madrasa which remained affiliated to the alma mater in Lamu, for example in Mambrui, Malindi, Takaungu, Dar-es-Salaam and Tanga*¹⁷

¹⁴ Al-Beidh , 'Tarikh Al-Islam Fis-Sawaahil wa Shakhswiyyatiha Al-Barizah.'

¹⁵ Pouwels Randall L., *Horn and Crescent: Cultural Change and Traditional Islam on the East Coast African Coast 800-1900* (New York: Cambridge University Press, 2007), 146

¹⁶ Kresse Kai, *Philosophizing in Mombasa* (Edinburgh: Edinburgh University Press, 2007), 86-89

¹⁷ Ibid., 88

Muhammad Al-Beidh's Tarikh Habib Swaleh; 'Biography of *Habib Swaleh*' is another rich source of biographical information. Therein, *Al-Beidh* gives a detailed biography of *Habib Swaleh* and that of *Sharif Abdallah Al-Beidh*. Besides, *Sayyid Muhammad Al-Beidh* explains some *sufi* terminologies such as '*tasawwuf, twariqah, waliy, karamah, Al-Qutb*'¹⁸.

In *Al-Maarif*¹⁹, *Muhammad Mbarak Swaleh*²⁰ writes on *Sayyid Muhammad bin Sharif Sa'id Al-Beidh*. Classified the content into seven sub-headings as it appears in the introduction of the same article as follows:

*"This piece of writing is presented in the following categories: his birth and early life, his position in the realm of teaching, his dedication to knowledge and worship, acknowledgement of his knowledge by scholars of his time, his travels to conduct da'awah (call to Allah; preaching,) his scholarly works and his death."*²¹

*Swaleh Al-Arif*²², gave a summarized life history of *Sayyid Muhammad Al-Beidh* written during his life time titles as; "*Tarehe ya Mwanachuoni wa East Africa Al-Ustadh Muhammad Sharif Sa'id Al-Beidh*"²³; "*Life History of a Scholar of East Africa, Al-Ustadh Muhammad Sharif Sa'id Al-Beidh*"²⁴. The title hints one of the aspects or variables this study is yet to explore; 'East-Africanism' associated with *Sayyid Muhammad Al-Beidh*.

¹⁸ Muhammad Said Al-Beidh, *Tarikh Habib Swaleh* (Mambrui-Malindi: Handwritten, 1973).

¹⁹ An annual Islamic journal produced by Majlis Al-Ma'arif Al-Islamiyyah at Kikambala-Mombasa-Kenya.

²⁰ He is a teacher at Majlis Al-Ma'arif Al-Islamiyyah at Kikambala-Mombasa-Kenya.

²¹ Swaleh, 'Al-Allamah Assayyid Muhammad b. Sharif Sa'id Al-Beidh'.

²² A teacher at Al-Ghanna Al-Islamiyyah and a son to Sayyid Muhammad Al-Beidh

²³ Swaleh Al-Arif, 'Tarehe Ya Mwanachuoni wa East Africa Al-Ustadh Muhammad Sharif Sa'id Al-Beidh', in *Al-Habib Sharif Sai'd Al-Beidh* (Mombasa: American Tech Systems Limited, 2002), 9–13.

²⁴ The first eight pages of the booklet contain life history of Sharif Sa'id Al-Beidh (which is not our interest here) and that of his son; Sayyid Muhammad Al-Beidh begins from page 9 to 13.

The information in the above mentioned source is not categorically presented as with the case of *Swaleh Mubarak*'s. However if analyzed the following areas have glimmeringly been covered: his birth, his travels, his service as a teacher of *Madrasatun Nur* at and his founding of *Al-Ghanna*; both at Mambrui.

In the preface of *Durus 'Ala Nahj Al-Ghanna*²⁵ or *Muqarrarah*²⁶ the life history of Sayyid *Muhammad Al-Beidh* is presented and outlined under the following sub-headings: his lineage and birth, his search for knowledge, his migration to Mambrui, his travels and his written works.

In the preface to *Qutuf Ar-Rabi*²⁷, *Muhammad Al-Abraar* acknowledged Sayyid *Muhammad Al-Beidh*'s dedication to Poetry as follows:

Despite his tight schedule of preaching and teaching, he committed himself to compiling, composing, retaining and editing poems. He compiled for us in this 'Qutuf' all sorts of 'flowers' ranging from Qasaid²⁸ and all the (necessary) requirements for eulogizing Twaha (Prophet Muhammad) s.a.w.²⁹

Precisely, this small piece of literature provides information about the literary endeavor of *Sayyid Muhammad Al-Beidh*.

²⁵ Muhammad Said Al-Beidh , *Durus 'Ala Nahji Al-Ghanna Al Islaamiyyah*, Second Edition (Cairo: Midad Lin-Nashr Wat-Tauzi', 2013).

²⁶ Refers to the subjects compiled by Sayyid Muhammad from *Faslul Awwal to Khamis*; (standard 1-5) being taught at Al-Ghannaa; his institution. Therein, is some biographical information about Muhammad Al-Beidh that was written and added as preface to the book after his death, by his students: Al-Ustadh Fadhil Umar Ash-Shirazy, Al-Ustadh 'Arif Swaleh Muhammad b. Sa'id Al-Beidh , Al-Ustadh Ahmad b. Muhammad Al-Abraar.

²⁷ A poetic book with various poems composed by different *shu'araa*; poets compiled by Muhammad Al-Beidh . The poems are mainly recited during Maulid sessions.

²⁸It denotes 'Arabic poems' according to Muhammad Ya'qub Al-Fairuuzabaadi, *Al-Qamus Al-Muhit*, Second Edition (Ma'sasatul Mukhtar Lin Nashr Wat Tauzi', 2010). Also according to Al-Maany Mobile Arabic Dictionary 'Qasida' singular of 'Qasaid' is an Arabic term which denotes a 'collection of not less than seven poetic verses with matching syllables and rhyme'.

²⁹ Muhammad Said Al-Beidh , 'Muqaddimah', in *Qutuf Ar-Rabi' fi Mad-hi Twaaha Ash-Shafi'*, Second Edition Abraar M.A. (Cairo: Madaad Lin-Nashr wat-Tauzi', 2013), 2–3.

There are only two websites that highlight the life history of *Sayyid Muhammad Al-Beidh*. The first one is a blogpost by *Al-Alawi Irfan*. The content could be categorized into: *his death-date, birth, search for knowledge, migration to Mambrui, some of his achievements, his routine travels in the East Africa, Hijaz the Emirates and Sudan*. *Al-Alawi Irfan* also links *Sayyid Muhammad Al-Beidh* 's lineage with Prophet Muhammad (s.a.w) as follows: “*He followed the footsteps of his grandfather; Prophet Muhammad (Peace and blessings be upon him and his family) and his ancestral masters of the Ba'Alawi Sufi tariqa.*”³⁰

The second blogpost is by *Seeker of Sacred Knowledge*. The post reads as follows: “*The Erudite Scholar Hazrat Shaykh Muhammad Sharif Saeed Al-Beidh passed away on Sunday and he was one of the biggest Dae's in Africa*”³¹ This post does not only announce the death of *Sayyid Muhammad Al-Beidh* but also elevates him to the position of a distinguished scholar and a great Muslim preacher in the whole of Africa.

Among the sources reviewed above, six contain biographical information specifically on the subject of study. All the sources provide a strong platform for this study. However, three weaknesses have been realized.

The first weakness is associated with the scope of the content of the sources. The content of almost all the sources is shallow. Only *Al-Ma'arif* journal gives quite detailed information on the subject as already explained. However, still, major life events of the subject are omitted in all the sources. For example, the ‘East-Africanism’ ascribed to him by some of the sources was not

³⁰ Irfan Al-Alawi, ‘A Loss of One of the Great Sons of East Africa, Dae’ Ill Allah As-Sayyid Al-Habib Ustadh Muhammad Bin Shariff Saeed Bin Abdallah Al-Beidh ’, *Center for Islamic Pluralism*, 10 January 2013, <http://www.islamicpluralism.org/2172/a-loss-of-one-of-the-great-sons-of-east-africa>.

³¹ Seeker of the Sacred Knowledge, ‘Shaykh Muhammad Sharif Saeed Al-Beidh Passes Away’, 8 January 2013, <https://seekerofthesacredknowledge.wordpress.com/tag/ustadh-muhammad-sharif-saeed-Al-Beidh -passes-away/>.

well substantiated. The impact of his intellectual life on the Muslims has not been adequately examined too. The impact of his *da'awah* (preaching) on the people of East Africa has not been fully explored. In general, the study has to be subjected to scientific processes so that the information can be substantiated but validated too.

The second weakness is associated with the nature of five out of the six sources. Two sources are prefaces to books: *Qutuf* and *Durus* respectively. Being prefaces they are only meant to highlight some aspects of the subject's life. For example, the preface to *Qutuf*, only highlights poetic skills of Sayyid Muhammad Al-Beidh in six paragraphs. Two other sources are website posts from *Centre for Islamic Pluralism* and *The Seeker of Sacred Knowledge*. The latter post for example, basically highlights the death of *Sayyid Muhammad Al-Beidh*. The fifth one is a small fifteen-paged-booklet. That booklet contains biographies of two Scholars: that of *Sharif Sa'id* and *Sayyid Muhammad Al-Beidh*; (the subject of the study) given in five pages. In essence, the nature of these materials does not promote detailed information. Therefore, it can safely be concluded that the writers had not intended to give details. They only wanted to introduce, highlight, or announce something about the subject of study.

The third weakness with the sources is language. Three are written in Arabic: the article in *Al-Ma'arif* and the two prefaces for *Qutuf* and *Durus*. The other source is the booklet which is written in Kiswahili. The two languages; Arabic and Kiswahili are not commonly used for scholarship in many secular learning institutions. This hinders the information from being accessed. Therefore, the researcher will report the findings in English since English is widely used in many institutions of learning. Henceforth, information would have become more accessible to a wider readership.

In conclusion, the researcher will borrow the approaches of *Anne K. Bang* and *Issa H. Hiddy* of writing biography. The two writers wrote *Another Scholar of All Seasons?*³² and, *Historia na Maisha ya Sheikh Hassan bin Ameir (Shirazi)*³³ respectively. They studied their subjects from various dimensions: ancestral, religious, social, intellectual and political. The researcher will therefore study the subject's life history from as many relevant dimensions as such.

1.8: Theoretical Frameworks

The study has employed the *Theory of Biography* by Park Honan. Honan stresses that; biographers should not only have self-consciousness, but also, employ 'expressivism' and biographical intuition when writing biography. Honan borrowed the term from Charles Taylor's term 'expressivist anthropology'.³⁴

'Expressivism' as elaborated by Honan should be understood as "revealing the innerness of one's truths, feelings or sentiments about (one self or another person) instinctively through words." To clarify the above conception of 'expressivism' as explained by the proponent, it is prudent to consider the following citations.

The first citation is: "We have seen, then, that the expressivist anthropology which supposes that 'a man reveals or defines himself fully through his words' was an immense stimulus to biography."³⁵ This means the words spoken by a subject contributes a great deal of information to the biography of the same person. Thus they should be included in biographies as they are.

³² Anne K. Bang, 'Another Scholar for All Seasons? Tahir B. Abi Bakr Al-Amawi (1877 - 1933), Qadi of Zanzibar, 1900 - 1933 by Ann K. Bang', in *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa*, eds. Roman Loimeier and Rudiger Seesemann. (Münster: Lit Verlag, 2006), 273–88.

³³ H. Issa Hiddy, *Historia Na Maisha Ya Sheikh Hassan Bin Ameir Shirazi (1880 - 1979)* (Zanzibar: Express Printing Services, 2006).

³⁴ Honan, 'Theory of Biography.' Pg. 109

³⁵ Ibid. 116

The second citation is; “*The biographer’s emphasis should be on his own emotional, intellectual, and moral relationship with his subject: that alone is what is alive and gives life to biographical works ...*”³⁶

Accordingly, the relationship between the biographer and the subject being referred above, should be emphasized. For example through quoting the direct conversations he might have had with the subject the way *Boswell* quoted his conversation with *Johnson* in *Life of Johnson*. The writer can also describe the behaviour of his subject as *Boswell* did describe *Johnson’s* behaviour during the very time the two were parting with each other. He did it as follows:

*We embraced and parted with tenderness, and engaged to correspond by letters. I said, “I hope, Sir, you will not forget me in my absence.” Johnson, “Nay, Sir, it is more likely you should forget me, than that I should forget you.” As the vessel put out to sea, I kept my eyes upon him for a considerable time, while he remained rolling his majestic frame in his usual manner: and at last I perceived him walk back into the town, and he disappeared.*³⁷

In short, *Honan* advises that (where applicable) biographies should embed such lively sentimental conversations between the biographer and the biographee so as to let the reader extract meanings directly from the conversations in his own original way.

1.8.1: Application of the Theory to the Study

Since the study is directly associated with the life of a person, it is biographical in nature. Thus, the *Theory of Biography* is relevant.

The key term in the theory is ‘expressivism’. The term ‘expressivism’ appears to have been

³⁶ Ibid. 117

³⁷ Ibid. 113

coined from the word ‘expressive’ which means, “*showing or able to show your thoughts and feelings.*”³⁸ Through expressing ourselves, information can be shared, gathered and then examined.

Notably, Honan’s expressivist approach to biographical works is greatly subjective. Basically, the biographer is advised by the theorist to focus more and emphasize his own relationship with the subject in the biographical work. This can be clarified in the assertion that follows: “*The biographer’s emphasis should be on his own emotional, intellectual, and moral relationship with his subject: that alone is what is alive and gives life to biographical works.*”³⁹ Thus, the theory cannot be applied as purported by its proponent. It will be modified to reduce the subjectivity.

In order to reduce bias, the researcher has not ‘*emphasized on his own emotional, intellectual and moral relationship*’ as advised by the theorist. Instead, the researcher has gathered information on the ‘*emotional, intellectual, and moral relationship*’ of the respondents only with the subject in relation to the objectives of the study; he has not participated as a respondent.

In addition, the researcher extracted a few maxims from the Theory and named them as *Honanian Biographical Maxims*. Some of these maxims will serve as a guide to the study:

- i. Biographer should be self-conscious or careful when writing biography.
- ii. The biographee must be seen from birth to death.
- iii. There should be a structure of feeling between the biographee and the biographer.
- iv. There should be accuracy and fidelity to history.

³⁸ Hornby, *Oxford Advanced Learner’s Dictionary*.

³⁹ Honan, ‘Theory of Biography.’ 117

- v. Include humour and wit of the biographee.
- vi. Self-revealing of the biographer and the biographee has immense stimulus to biography.
- vii. It is important to write about someone you know and you have interacted with the way Boswell had interacted with Johnson.
- viii. It is never the biographer's function to advertise his subject.
- ix. Confess that there is some information which is definitely left out because there is no comprehensive biography.

1.9: Methodology

This was a qualitative study that employed cross-sectional design⁴⁰ of *mixed method*⁴¹. The researcher used various methods which will be explained under '*Data Collection Tools and Techniques*'.

1.9.1: Location of the Study and Target Population

The location of the study was Mambrui where the closest family members of *Al-Beidh* are and where the subject of this study was buried. Mambrui "...is situated in Coast, Kenya,"⁴² currently in Kilifi County - Magarini Sub-County. The target population was the entire Muslims of East Africa. Respondents from Kenya, Uganda and Tanzania were sampled at Mambrui basically during occasions including *Ziyarah*⁴³ and any other time of need by the researcher.

⁴⁰ Alan Bryman, *Social Research Methods*, 4th Edition (New York: Oxford University Press, 2012), 63

⁴¹ Victor Jupp, *The Sage Dictionary of Social Research Methods* (London: Sage Publishers, 2006), 149

⁴² Copyright © 2005 maplandia.com, 'Mambrui Map — Satellite Images of Mambrui', *Maplandia.com*, 2005, <http://www.maplandia.com/kenya/coast/mambrui/>.

⁴³ Annual visit to commemorate Sharif Sa'id Al-Beidh acknowledged as a great *Da'i* (Preacher) who attracted many to Islam. Also believed to be a *Waliy* (Saint). For more information about Shariff Sa'id read, Swaleh Al-'Arif, *Al-Habib Sharif Sai'd Al-Beidh* (Mombasa: American Tech Systems Limited, 2002).

1.9.2: Data collection Tools and Techniques

The main tools that were used were questionnaires, interview guides, and group discussion guides. Other tools include camera, phone, voice recorder, note books and pens. These tools were used with the following data collection techniques.

1.9.3: Interviews

The researcher combined or integrated structured, semi structured and unstructured interviews. Respondents from various parts in East Africa from Kenya, Uganda and Tanzania were interviewed. The respondents were probed to give information associated with the topic of study.

1.9.4: Textual and Content Analysis

The existing sources of literature on biography of *Sayyid Muhammad Al-Beidh* were analyzed. Some of the sources include prior written biographies in Kiswahili and Arabic, the recorded video lectures which were downloaded from *YouTube* were analyzed, then useful information to the study was extracted and used. The researcher also used recorded sermons that were given during some occasions in Mambrui.

1.9.5: Observation

The researcher observed various occasions that took place in Mambrui and its environs and the places he visited in E.A. Behaviours of the respondents were also observed and notes were taken. He also observed the events at *Al-Ghanna* institution of *Sayyid Muhammad Al-Beidh* at Mambrui since most were initiated by the Late *Sayyid Muhammad Al-Beidh*. Structures (moques and madrasas) that were established through the efforts of the subject were also observed across E.A. Notes and photos were taken.

1.9.6: Focus Group Discussion

Three focus group discussions were held: one involved on-going students of *Al-Ghannaa* who met *Al-Beidh*, second one involved *Al-Ghannaa* alumni, third one involved three *Al-Ghannaa* teachers. The researcher himself had to lead the discussion. As the discussion went on the voices were recorded and notes were taken.

1.9.7: Filling in of Questionnaires

Sixty questionnaires were distributed to 2016 *Ziyara* attendants on the first day. The respondents were advised to respond to the questions and submit the sheets to the receptionist before they leave Mambrui on the fourth day. Only 15% of the questionnaires were recovered. However, this did not greatly compromise the research work since the researcher used this method as auxiliary to interviews among other methods that were largely favourable to the respondents.

1.9.8: Actual Visits

Areas that *Sayyid Muhammad Al-Beidh* used to visit were identified. The researcher visited some in Kenya, Uganda (Arua, Warr, Kampala and Jinja). In Tanzania, **he** visited Mwanza where he was taken to a number of institutions said to have been established through his efforts. During these visits he interviewed some respondents **he** met there. Notes and photos were taken.

1.9.9: Archival Study

The researcher studied *Maktabatul-Imam Muhammad Al-Beidh* ⁴⁴photos of Sayyid *Muhammad Al-Beidh* and other sources. He also took photos with permission from the authorities.

1.10: Data Processing and Analysis

The various tools of research were assembled. The researcher went through the raw data from questionnaires, recorded voices, field notes, photos, video clips and recorded video lectures and sorted them. He then picked the relevant data from sources and transcribed them all or what was relevant. He finally analysed the data manually and thematically.

1.11: Data Presentation

Presentation of data was done in compliance with the research questions or objectives. A number of themes were developed for each of the objectives. Accordingly, figures, tables and photos where necessary were employed to clarify information.

1.12: Ethical considerations

The study was conducted with permission from Pwani University Ethics Review Committee. The researcher, to the best of his ability, made sure that the possibilities of causing harm: physically, psychologically or emotionally were prevented. And in situations where emotions erupted I took necessary measures to calm the situation down. Few respondents agreed to fill consent forms prior to which I oriented them to the nature of the study however many who refused were not forced to sign. Luckily all the respondents agreed to participate freely and never requested for monetary motivation. In fact a number of them requested *du'a* from the researcher.

⁴⁴ A library established by Sayyid Muhammad Al-Beidh at *Al-Ghanna* - Mamburi first-floor of *Al-Ghanna* tuition block.

Finally the researcher upheld the *Honanian Biographical Maxims* since they were ethical in nature, in the field and in data presentation exercise.

CHAPTER 2

2.0 Biography of Sayyid Muhammad bin Sharif Sa'id Al-Beidh

2.1: Introduction:

It is prudent to present the life of *Sayyid Muhammad Al-Beidh* first before analyzing his works or rather contributions. Therefore, *Al-Beidh's* life will be described based on the following segments: his lineage and birth, his search for knowledge, his teaching career and '*ulama's* views on his knowledge, his commitment in *da'awah* his wives and children and finally his death.

2.2: *Al-Beidh's* lineage and birth

He was *Sayyid Muhammad bin Sa'id bin Abdallah bin Salim Al-Beidh*. He is believed to have been a descendant of Prophet Muhammad (s.a.w.) and that is what the title '*Sayyid*'⁴⁵ denotes from the *Sufi* perspective. His father was *Sharif Sa'id Abdallah Al-Beidh*. His mother was *Hababat*⁴⁶ *Fatimah bint Ahmad Badawy*⁴⁷ *bin Habib Swaleh*⁴⁸ *bin Alwy*. The clan is believed to be tracing its roots from *Hadhramaut – Yemen*.

... the Hadhrami networks and their increasing social and religious influence that interconnected the whole world of Indian Ocean-from the Hadramawt proper to Hyderabad and Singapore, from Southeast Asia to the East African Coast (including Zanzibar and the Comoros) – and even came to include Cape Town in the early 20th century.⁴⁹

Sayyid Muhammad Al-Beidh was born on a Friday night in *Riyadha Lamu Jumaadal Ula* 19, 1361 A.H or approximately 1940 C.E. He was named after *Imam Muhammad Al-*

⁴⁵ *Sayyid* is an equivalent of *Sharif* and *Habib* (masculine) "*Habib* literally means 'loved one'. Technically, it means a *Sharif*; member of the household of the Prophet" see *Muhammad, Said Al-Beidh*, *Tarikh Habib Swaleh* (Mambrui-Malindi: Handwritten, 1973), 6.

⁴⁶ Feminine of *Habib* see above footnote.

⁴⁷ Also known as *Mwenye Badawi*; a significant figure in the history of Islam in East Africa who lived in Lamu.

⁴⁸ Founder of *Riyadh Mosque* in Lamu who played a significant role in the history of Islam in East Africa.

⁴⁹ Roman Loimeier, *The Global World of the Swahili: Interface of Islam. Identity and Space in 19th and 20th-Century East Africa*, eds. Rüdiger Seesemann and Roman Loimeier (Münster: Lit Verlag, 2006), 2.

*Habshi*⁵⁰. *Sharif Said*; the father to *Al-Beidh* is reported to have revealed that he was directed by *Muhammad Al-Habshi* in a dream to name the unborn child after him, once the mother lays down the burden⁵¹

2.3: *Al-Beidh*'s search for Knowledge

He was raised in Lamu and studied under many Sheikhs. *Sayyid Hussein Badawy*⁵² told the researcher that he was the one responsible of giving *Al-Beidh* foundational studies of Islam which he identified them as *mabaadi'*.⁵³

⁵⁰ A descendant of Sayyid Muhammad *Al-Beidh* whom *Al-Beidh* was named after.

⁵¹ Abdallah, Shabih Al-Beidh . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islamiyyah). Sermon during Ziyarah. Mambui, October 31, 2016.

⁵² Hussein, Ahmad Badawi . (Uncle to Sayyid Muhammad Al-Beidh). Interviewed by researcher at his home - Mambui, November 8, 2015.

⁵³ *Mabaadi'* includes foundational knowledge: how to recite Quran, the basics of Islamic jurisprudence such as how to perform the daily prayers.



Fig. 2.1: From right is Sayyid Hussein Badawi center Sayyid Muhammad Al-Beidh and right is Sharif Sa'id Al-Beidh (Photo Courtesy Majma')

Al-Beidh was taught by many *Sheikhs*. He studied under *Al-Allaamah Sayyid Ali Badawy*, *Al-Allaamah Alwi Mzee Mwenye*, *Sayyid Hassan Badawi* all of them being his maternal uncles. He learnt *Fiqh*, *Hadith*, and *Arabic* language from *Sayyid Muhammad Adnaan Al-Ahdali*. All these scholars lived in Lamu. The latter, having noticed his exceptional zeal in the search of knowledge, gave him special attention. As the other learners went home for lunch, the teacher usually took *Al-Beidh* to his own home for extra teaching during the lunch break. He learnt from both *Riyadha* and *Najaah* in Lamu and used to attend lectures of many other *Sheikhs* as well. He was held dearly by all his *Sheikhs*⁵⁴.

⁵⁴ Abdallah, Shabih Al-Beidh . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambrui, October 31, 2016.

As a young man he is said to have been pre-occupied with high zeal in the search of knowledge. His mother *Hababat Fatimah* (r.a.) noticed the same. She reported that *Al-Beidh* during the day time rarely found time to take his lunch. He would move from one *Sheikh* to the other, attend lectures of renowned scholars never to find time for taking his lunch. He would therefore take his 'lunch' late at night. The mother had no option but to get used to this behaviour. *Ali Karisa Ng'onzi*⁵⁵ received the story directly from *Al-Beidh*'s mother in Lamu. Such was the zeal of *Al-Beidh* in the search of knowledge. Because of this exceptional zeal, *Al-Beidh* managed to master the religious sciences at a tender age.

2.4: *Al-Beidh*'s teaching career

Sayyid Muhamad Al-Beidh started teaching while 14 years old in *Madrasatun Najah* where he taught between 1375 – 1382 A.H. / 1954 – 1961 C.E. *Al-Beidh* continued to teach in Lamu and achieved greatly as a teacher. *Ustadh Ali Butte* the first Principal of *Markaz Swalihina*; a popular madrasa in Mombasa was one of his products as a teacher in Lamu those days.⁵⁶

In 1382 A.H. / 1961 C.E. he settled in Mambrui to teach in *Madrasatun Nur Al-Islaamiyyah*. He was contacted through his father *Sharif Sa'id bin Abdallah Al-Beidh* by Mambrui residents and became the first Principal of *Madrasatun Nur*. His co-teachers were *Sayyid Ahmad Ahmad Badawi* (*Mwenye Baba*) and *Ustadh Abbass* both of whom later on migrated to Malindi leaving *Al-Beidh* in *Madrasatun Nur*. The outcome of his commitment as a teacher in *Madrasatun Nur* was not only production of *madrasa* teachers but also a handful

⁵⁵ Ali, Karisa Ng'onzi. (A student of *Al-Beidh* and Alumni of *Madrasatun Nur Al-Islaamiyyah* - Mambrui). Interviewed by researcher. Masjid Taqwa-Kilifi, June 27, 2018.

⁵⁶ Muhammad, Ali Butte. (Principal - *Markaz Swalihina* and *Al-Ghanna* alumni). Interviewed by researcher. Markaz Swalihina – Mombasa, May ,10.2019

'*ulama*,' scholars. Some of the scholars are administrators in established *madrasas* in Kenya, Uganda and Tanzania. Some of his disciples like *Ustadh Fadhil*⁵⁷ strongly assert that teachers in many of such *madrasas* are either his direct students or students of his students.

Al-Beidh was committed to sharpening the literary and oratory skills of his students through such means like making them give lectures, speeches and composition of *Arabic* poems. That was part of the curriculum. *Al-Beidh* used to teach regularly after *Fajr* prayers and even as late as 9 pm when all the other teachers would be retiring with their families. He never considered himself too senior to teach the beginners, but taught both the senior and the junior even those who were learning the basics such reading Arabic alphabets. He taught in *Madrasatun Nur* from 1382 up to 1408 A.H / 1961 – 1987 C.E. Through the directive of *Al-Habib Ahmad Mash-hur bin Taaha Al-Haddaad*, he founded his own institution; *Al-Ghannaa Al-Islaamiyyah* in 1408A.H/1987 C.E.⁵⁸ *Al-Ghannaa* as a centre of nurturing Muslim sheikhs has had big influence on Islam in East Africa.

2.5: *Ulama's* views on *Al-Beidh's* Knowledge

It was evident that *Al-Beidh* was recognized as distinguished Muslim scholar by other scholars among his contemporaries he came into contact with not only in East Africa but also in the globe. Here are opinions of scholars he interacted with in East Africa.

...among such scholars were his uncle *Sayyid Ali Badawi* who prioritized him to give *fatwa* (legal opinion) in his presence in many religious instances. *Sayyid Muhammad Twalib Ar-Rudaini* (d. 1402 A.H./1981 C.E.) in Malindi when he wrote a poetic *qaswidah* (Arabic song) he would never release it to other scholars before *Al-Beidh* edited it. *Sayyid Ahmad Mash-hur bin Twaaha Al-Haddad* one day proclaimed in Mombasa, “*Sayyid Muhammad Al-Beidh* is a reknown scholar in the Coast.” Similarly *Sheikh Abadallah Swaleh Al-Faarisiy* one day attested, “That boy is a great scholar” referring to *Al-Beidh*

⁵⁷ Ismail, Mumba Muta, Fadhil, Muhammad Umar and Ya'qub Dido Hiddi. (Al-Ghannaa teachers). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambui, November ,14.2018

⁵⁸ Abdallah, Shabih Al-Beidh . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambui, October 31, 2016.

who was already giving legal opinion while still a youth then. *Al-Allaamah Sayyid Umar Abdallah...* said, “*Sayyid Muhammad Al-Beidh* is beyond us (in knowledge).” While *Al-Allaamah Sayyid Abdul-Qadir Al-Junaid* in his book *Al-Qaul Al-Mu’tamad fii Naql Al-Mayyit min Balad ilaa Balad* (Reliable Verdict Concerning Transporting the Corpse from Town to Town) “He (*Al-Beidh*) is a brilliant eye opener and multi-skilled scholar.”⁵⁹

It is believed that scholars from the Arab world too acknowledged *Al-Beidh* as a scholar. *Ustadh Abdul-Rahim*⁶⁰ says that a reknown scholar in Yemen; *Al-Habib Abu-Bakr Al-‘Adaniy* gave him the title *Al-Imam* in his condolence to *Al-Beidh*’s family during the funeral in January 2013. The title *Imam* is an indicator of knowledge.

Furthermore, *Abdul-Rahim Muhammad Sai’d*⁶¹ claims to have witnessed *Al-Beidh* giving a lecture amidst approximately 250 ‘*ulama* in Pakistan where *Al-Beidh* took him for a tour. He added that one of those scholars attended *Al-Beidh*’s funeral in 2013. When he was given a chance to address Muslims in Mamburi he deeply appreciated the knowledge and wisdom they received from *Al-Beidh* through his talks during his tour to Pakistan.

*Sayyid Muhammad Riyadh*⁶², who, during his visit at *Masjid Taqwa* in Kilifi was heard saying, ‘*Maa ‘araftu Sayyid Muhammad illaa ‘aaliman.*’⁶³ (All I know about *Sayyid Muhammad* is that he is a scholar.) *Ali Karisa Ng’enzi* added that *Sayyid Muhammad Riyadh* was informed about *Al-Beidh* at his home country - Egypt. So when he entered Mombasa he insisted

⁵⁹ Swaleh, Muhammad Mubarak. ‘*Al-Allaamah Assayyid Muhammad b. Sharif Sa’id Al-Beidh* .’ In *Al-Maarif: Scholarly Islamic Magazine*, 14–17. Majlis Ma’arifil Islamiyyah, 2013.

⁶⁰ Abdulrahim, Muhammad Said. (Student and Close Companion to *Sayyid Muhammad Al-Beidh*). Interviewed by researcher at *Masjid Fatimatuz-Zahraa-Mamburi*, November 6, 2016.

⁶¹ Abdul-Rahim, Muhammad Said. (Student and Close Companion to *Sayyid Muhammad Al-Beidh*). Interviewed by researcher at *Masjid Fatimatuz-Zahraa-Mamburi*, November 6, 2016.

⁶² He was a renowned scholar from Egypt who in the company of *Sayyid Muhammad Al-Beidh* came to visit *Masjid Taqwa* in Mnarani-Kilifi in the year 1975.

⁶³ Ali Karisa Ng’enzi. (A student of *Al-Beidh* and Alumni of *Madrasatun Nur Al-Islaamiyyah* - Mamburi). Interviewed by researcher. *Masjid Taqwa-Kilifi*, June 27, 2018.

to be taken to *Mambrui* where *Al-Beidh* stayed. *Ng'onzi* added that such cases of scholars of the world coming to visit *Al-Beidh* were common.

2.7: *Al-Beidh's* Commitment in *da'awah*

Al-Beidh seems to have been a committed *Da'i* and one who practiced what he preached. He trained his students to be prayerful. In doing so he seriously demanded that the students be punctual for all the prayers, hopefully, he was punctual as well. *Muhammad Mubarak Swaleh*⁶⁴ wrote,

One of his sons narrated to me that he (*Al-Beidh*) told him that he never remembered atoning any compulsory prayer (in his life time) but prayed each prayer at the prescribed time. With reference to *Jumu'ah* prayer he only missed twice as he was entangled by means of transport while in a journey.⁶⁵

The writer remarks that such exceptional commitment and strife to observe the five daily compulsory prayers at the prescribed times is rare among many people of the contemporary times.

*Ayyub Umar*⁶⁶ asserts that *Al-Beidh* was himself consistently punctual in not only prayers but any other event. For that matter, any student who would miss a prayer was punishable during his time. Missing a prayer meant not being on the prayer line at the onset of a prayer. That alone warranted one day *kifungo* (imprisonment). *Al-Beidh* would be in the mosque in time, stand last on the prayer line during each prayer; that way he would easily identify those who missed. Mind you, all the students were to pray in *Riyadh* Mosque.

Al-Beidh also trained his students to have some special spiritual commitment with their Creator besides the compulsory prayers. He demanded that his students congregate daily in the

⁶⁴ Muhammad, Mubarak Swaleh, 'Al-Allaamah Assayyid Muhammad b. Sharif Sa'id Al-Beidh ', in *Al-Maarif*, eds. Yasin Hajj and Mahmud Al-'Adhamy (Majlis Ma'arif Al-Islamiyyah, 2014), 14–17.

⁶⁵ Muhammad, Mubarak Swaleh, 'Al-Allaamah Assayyid Muhammad b. Sharif Sa'id Al-Beidh ', in *Al-Maarif*, eds. Yasin Hajj and Mahmud Al-'Adhamy (Majlis Ma'arif Al-Islamiyyah, 2014), 14–17.

⁶⁶ Said, Habshi Said, Ayyub Umar, Uweis, Abdul Qadir Ali and Hassan , Ali Hassan. (Ongoing Students of Al-Ghanna Al-Islaamiyyah). Interviewed by the researcher. Al-Ghannaa – Mambrui, November ,5.2016

mosque for extra supplications; *uradi*⁶⁷ at around 4 a.m. This is hitherto daily business at *Al-Ghanna* and the affiliate *madrasas* in Mambrui. Ayyub Umar⁶⁸ adds that *Al-Beidh* always attended the *uradi* as long as he was in Mambrui. The main indicator that one was late for the *uradi* was when the lights in his room would go off. Therefore, at 4 a.m. each student was expected to be seated in the prayer line in the mosque ready for *uradi* which precedes *Fajr* prayers partly and would continue after the prayer. Whoever missed *Fajr* prayer unjustifiably would face a three day *kifungo* as punishment.

I happened to have participated in such *uradi* sessions for a week in December; 20th to 27th of 2019. I was informed that *Al-Beidh* during his lifetime at such times would always be in the mosque supervising his students as they chanted the *uradi* in unison. He maintained such commitment throughout his lifetime even during old age. Eventually, I believe that *Al-Beidh* was practically emphasizing that preachers should be committed to practice what they teach. Some of his disciples like *Iddi Athuman Karuweke* even attested, “*Ustadh Muhammad hachelewi. Wewe utachelewa lakini si Ustadh.*”⁶⁹ (*Al-Beidh* does not come late. You will be late but not him).

Al-Beidh as a committed *Da'i* was seen to utilizing the available facilities to propagate his *da'awah*. *Abu Allaamah*⁷⁰ says that in Eldoret *Al-Beidh* used to give lectures in a hotel during the month of *Ramadhan*. *Ahmad Karama* used to close his hotel, the furniture would be replaced with mats spread on the floor for the lecture. That happened for a couple of never to

⁶⁷ The *uradi* are prayers that are said on a daily basis. At session of congregational chanting of prayers; mandatory to every student.

⁶⁸ Said, Habshi Said, Ayyub Umar, Uweis, Abdul Qadir Ali and Hassan, Ali Hassan. (Ongoing Students of *Al-Ghanna Al-Islaamiyyah*). Interviewed by the researcher. *Al-Ghannaa – Mambrui*, November ,5.2016

⁶⁹ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. *Markaz Aniisa - Mambrui*, November 8, 2015.

⁷⁰ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. *Zawiyatu Ta'lim Al-Banat-Mambrui*, November ,5.2016

bother *Al-Beidh*. *Abu Allaamah* believes that because of *Al-Beidh*'s blessings there exist now not less than five new mosques in Eldoret which his disciples use for propagation of *da'awah*.

Al-Beidh appeared to have been an obsessional *Da'i* who would hardly be discouraged by ill health. Such was inferred by *Abdallah Shabih* in his sermon during 2016 *Ziyarah*.⁷¹ He sometimes became sick while in his *da'awah* mission but that hardly was a deterrent against his *da'awah* endeavours. *Abu Allaamah*⁷² recalled an instance when *Sayyid Muhammad Al-Beidh* fell ill during a *da'awah* tour in month of *Ramadhan* throughout Uganda, Rwanda and Burundi. When they entered Rwanda, *Al-Beidh* fell sick. Eventually, *Abu Allaamah* begged to cancel the trip and return home for medication. Unfortunately, *Al-Beidh* refused. "*Hapana, tumetoa ahadi tunakwenda.*"⁷³ (*No, we made an appointment, we have to go*). They were travelling in a personal car which was offered to them by a friend. *Al-Beidh* was vomiting all along the way. All along he was either giving or attending lectures of others for the two days they spent in Burundi. *Abu Allaamah* remembers seeing their hosts in Burundi literally crying when they noticed *Al-Beidh*'s deteriorated health condition. They requested him to do two things; take him to a hospital for diagnosis and treatment or pay his home-return-plane- ticket. *Al-Beidh* turned down both the two offers, "*Siendi hospitali. Mkinirudisha na ndege nina ahadi na watu: Busia, Kampala, Kakamega itakuaje?*"⁷⁴ (*I will not go to the hospital. If you take me back home via the plane, then how about the promise I have made to the people of Busia, Kampala and Kakamega?*). So *Al-Beidh* travelled for 16 days! From Burundi we came back to Uganda then to

⁷¹ *Abdallah, Shabih Al-Beidh* . (Son to *Sayyid Muhammad Al-Beidh* and Alumni of *Madrasatun Nur Al-Islamiyyah*). Sermon during *Ziyarah*. Mambui, October 31, 2016.

⁷² *Muhsin, Ali Al-Aidarus*. (Confidant to *Sayyid Muhammad Al-Beidh*). Interviewed by researcher. *Zawiyatu Ta'lim Al-Banat-Mambui*, November ,5.2016

⁷³ *Muhsin, Ali Al-Aidarus*. (Confidant to *Sayyid Muhammad Al-Beidh*). Interviewed by researcher. *Zawiyatu Ta'lim Al-Banat-Mambui*, November ,5.2016

⁷⁴ *Muhsin, Ali Al-Aidarus*. (Confidant to *Sayyid Muhammad Al-Beidh*). Interviewed by researcher. *Zawiyatu Ta'lim Al-Banat-Mambui*, November ,5.2016

Busia where he continually gave lectures while sick. We moved to Mumias and held a number of lectures. *Sharif Sai'd Hassan Al-Ahdali* who was then at Mumias cried when he noticed *Al-Beidh's* poor state of health. They plotted to trick him. They found a young Nubian Medical Doctor whom they secretly sent to intervene wisely. The doctor went to greet *Al-Beidh*. When he got hold of his hand he exclaimed having realized that *Al-Beidh's* temperature was very high. He assertively advised *Al-Beidh* that due to his heightened fever, he had no option but to allow him to offer some medical intervention. *Al-Beidh* replied, *Sina haja na dawa zako. Najua wote huu ni mpango wenu na Muhsin na Sai'd Hassan.*”⁷⁵ “(I do not need your medicine. I know *Muhsin* and *Said Hassan* are behind this plot.) *Al-Beidh* travelled for 16 days while sick visiting people in Nakuru, Kisumu, Nairobi, Mombasa and finally back to Mambrui. He ate fig leaves and he got relieved from the sickness. *Abu Allaamah* was surprised when *Al-Beidh* followed his itinerary without omitting anything. He says those who were in the company of *Al-Beidh* for that period were so worried and scared throughout the journey fearing that their leader might have died as they watched.

Lakini yeye mwenyewe, hakujalishwa kabisa na hali yake mbaya ya kiafya. Sijawahi kumuona mtu wa aina hiyo kabisa! Akiamua kufanya jambo lazima atalitekeleza. Alikuwa akisema, 'Afadhali nife nafanya da'awah kuliko kurudi nyuma kwa sababu ya ugonjwa.' Mpaka tulipomaliza hiyo, nilimuogopa Ustadhi. Upande huo (wa tabia yake) nilikuwa sijauona mimi.”⁷⁶

But he was not even bothered by his poor health condition at all. I have never come across a man of his type! If he plans something he executes under whatever circumstance. He used to say, “I should rather die doing *da'awah* but not to retreat because of sickness”. The moment we completed the journey I revered *Al-Beidh* since I had never learnt that side of his personality before.

⁷⁵ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

⁷⁶ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

Such was the ‘extreme obsession’ *Al-Beidh* had in *da’awah*. He was evidently a die hard *Da’i* who would even be ready to die while in *da’awah* than withdrawing ‘simply because of illness’.

Abu Allaamah recalled a couple of other experiences and challenges he had to bear in the company of *Al-Beidh* during his travels through Tanga, Lushoto, Moshi, Arusha, Babati then to Galapo, Morogoro and other places in East Africa. Places that he believes he would not have accessed had it not been for *Al-Beidh*. He too acknowledges that had to withstand bad weather, sometimes crossing rivers in order to accompany *Al-Beidh* to deliver the message of *Allah* to the natives of the respective places as what happened when they were heading to Morogoro in the 1990s. Such experiences hitherto make him to shed tears as he sympathizes with ‘a man who never was shaken by such hardships’. *Abdi Abdi Hussein Habshi*⁷⁷ similarly, while nostalgically sharing such experiences that he claimed to have received first hand from *Al-Beidh* shed tears.

In conclusion, *Al-Beidh’s da’awah* appears to have manifested through such means as facilitating for establishment and over-seeing of religious learning centres, travelling extensively and preaching in the form of lectures.

Al-Beidh has been overseeing more than 100 *madrasas*. He initiated many *madrasas* and learning institutions. He made notable contributions in the form of religious books he had written, recorded lectures on cd’s, mosques, learning centres he constructed, curriculum that reaped fruits and many other achievements that are known to us. *Al-Beidh* had annual programmed *da’awah* tours. He skipped no place in East Africa. He visited many places on Earth: Congo, South Sudan, Hijaz, Yemen, Egypt, Emirates, Oman, Pakistan, India, and UK...⁷⁸

⁷⁷ Abdi, Hussein Habshi. (Servant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Masjid-Al-Jami’ - Mambrui, November 9, 2015.

⁷⁸ Ja’afar, Saadiq Al-Beidh. (Uganda *Majma’ul Ahbaab* WhatsApp post) *Al-Imam Ar-Rahil Al-Habiib Muhammad bin Said bin Abdallah Al-Beidh* , *Al-‘Alawy Al-Husayny*, November 23, 2016.

*Idd Athman Karuweke*⁷⁹ made a quick evaluation of *Al-Beidh*'s commitment in *da'awah*. He concluded that it was his patience and for-bearance that enabled him to deliver the message to 'everyone'. Though he encountered many challenges he was determined to confront them applying patience and wisdom that Allah endowed him with, until the situation calms down. That way he succeeded in spreading the message of Allah.

2.8: *Al-Beidh*'s Wives and Children

*Ja'afar Muhammad Al-Beidh*⁸⁰ reports that his father *Sayyid Muhammad Al-Beidh* got married up to five wives. He had a total of fourteen children; eight sons and six daughters. Three of his sons died during his lifetime.

The first wife *Ummul Kheir* got married to *Al-Beidh* in 1971 then *Al-Beidh* was thirty years old while she was fourteen⁸¹. She gave birth to six children namely:

1. *Sa'id Al-Agharr Muhammad Al-Beidh* (d.1988)
2. *Ja'afar Al-Swadiq Muhammad Al-Beidh*
3. *Sharifah Muhammad Al-Beidh*
4. *Abdallah Shabih Muhammad Al-Beidh*
5. *Nur Muhammad Al-Beidh*
6. *Maimunah Muhammad Al-Beidh*

The second wife; *Aisha Imam* (d. 2019) was the only woman who lived with *Al-Beidh* until his demise in 2013. She gave birth to five children namely.

⁷⁹ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

⁸⁰ Ja'afar, Muhammad Al-Beidh. (Son and student to Sayyid Muhammad Al-Beidh at Madrasatul-Sabq Al-Islaamiyyah). Interviewed by researcher. Mambrui, September ,9.2020

⁸¹ Umm-Al-Kheir, Ali Baasakuti. (first wife of Sayyid Muhammad Al-Beidh). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambrui, October ,14.2020

1. *Sukeinah Muhammad Al-Beidh*
2. *Is-haaq Al-Muutaman Muhammad Al-Beidh*
3. *Swaleh Al-Arif Muhammad Al-Beidh*
4. *Ahmad Al-Muhaajir Muhammad Al-Beidh* (died)
5. *Muhammad Al-Muthannaa Muhammad Al-Beidh* (died)

The third wife *Fatmah Ali* from Mkunumbi gave birth to two daughters namely

1. *Ruqaiyyah Muhammad Al-Beidh*
2. *'Alawiyyah Muhammad Al-Beidh*

The fourth wife never gave him a kid whereas the fifth one *Mwatime Njama* from Mswambweni bore him a son and the last born, before they got separated.

1. *Sa'id As-Swinwy Muhammad Al-Beidh.*

2.9: Al-Beidh's Death

*Fadhil Muhammad Umar*⁸² was in the company of *Al-Beidh* in the 2011 *Hajj* in Makkah together with *Al-Beidh's* son; *Sayyid Ja'afar Swaadiq Al-Beidh*. That is when *Al-Beidh* became sick. *Al-Beidh* however became weaker so he had to do the farewell circumambulation or rather *Tawaaful Widaa* around the *Ka'aba* on a wheel chair.

On arrival to *Madinah* to visit the tomb of the Prophet (s.a.w.), his condition worsened. So, he was admitted at King Fahd Hospital in *Madinah* for one week. From King Fahd Hospital, he was transferred to The Aga Khan Hospital in Mombasa where he stayed for a week too after which he was taken to India for further treatment where he had a surgery. He was suffering from prostate cancer but he was never told.

His health improved after the surgery in India and stayed for one year living his normal busy life. Then the disease hit him again more seriously now. He was taken back to Aga Khan

⁸² Ismail, Mumba Muta, Fadhil, Muhammad Umar and Ya'qub Dido Hiddi. (Al-Ghannaa teachers). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambrui, November ,14.2018

where he had laser operation. His health slightly improved again then he came back to Mambrui to attend *Ziyarah*. He fell down due to illness. He was therefore rushed to Mombasa Hospital and got admitted for 24 days. He passed on, on the 25th day; Sunday 23rd *Swafar*, 1434 A. H, corresponding with January 5, 2013. There was a funeral prayer at *Masjidun-Nur* Bondeni in Mombasa after which the body was transported to the home in Mambrui arriving shortly before *Maghrib*. The burial took place on Monday, January 6, 2013.

2.9.1: Conclusion

The chapter has shown that *Muhammad Sharif Sa'id Al-Beidh* was born in Lamu in 1942. He came from *Al-Beidh* clan; a *sharif* clan that traces its roots in Hadhramaut. He acquired his education in Lamu from *Madrasatun Najah* and *Riyadh* concurrently. In 1954 he started teaching in *Madrasatun Najah* where he stayed upto 1961. He settled in Mambrui for *Madrasatun Nur Al-Islaamiyyah* which he taught from 1961 up to 1986 when he shifted to *Al-Ghannaa* a madrasa of his own that he had established. He served *Al-Ghannaa* for the rest of his lifetime until his demise in 2013. *Al-Beidh* earned recognition as a scholar both from the local and international *'ulamaa* in spite having acquired his education from the local *Sheikh's* in Lamu most of whom were his kinsmen.

As a *Da'i* he showed utmost commitment when he had routine programmed *da'awah* activities throughout East Africa. He maintained such *da'awah* tours for over forty decades. He would hardly cancel his itinerary even when he fell ill. *Al-Beidh* married upto five wives in his lifetime and gave birth to fourteen children. In January 5, 2013, *Al-Beidh* died of prostate cancer in Mombasa and was buried the second day in Mambrui.

CHAPTER 3

3.0 The Role played by *Al-Beidh* in the Unification of Muslims

3.1: Introduction

It is evident that *Al-Beidh*'s multifaceted interactions with the East African community combined together played a role in the unification process. These interactions range from academic, social, economic, psychic, psychological and spiritual. Eventually, discussing *Al-Beidh*'s unification agenda becomes a little bit technical since the unification itself was an outcome of the above interactions blended in his teaching, *da'awah* activities and individualized interactions with the East African community that *Al-Beidh* had.

My approach therefore towards this chapter will cover the following sections: the motivation behind *Al-Beidh*'s vision of unifying people and the modes and dimensions in which *Al-Beidh* unified people.

3.2: The Motivation behind *Al-Beidh*'s vision of unifying people.

It was evident that *Sayyid Muhammad Al-Beidh* loved unionship and was passionate about unifying people as. *Sayyid Hussein Badawy*; a maternal uncle to *Al-Beidh*, made such an observation as he watched *Al-Beidh* grow. He mentioned: "*Tangu mdogo alikuwa na sana kupenda kuwaongoza wenzake... kuwaweka watu mahali pamoja. Neno hilo alikuwa nalo sana.*"⁸³ (Since his childhood, he loved to lead his comrades and to bring people together). Similar observation that *Al-Beidh* '*loved to bring people together*' reappeared in *Ali Bihai Kaburus*⁸⁴ interview. He passionately asserts: "*Ustadh ni kiongozi aliyejitolea maisha yake*

⁸³ Hussein, Ahmad Badawy. (Uncle to Sayyid Muhammad Al-Beidh). Interviewed by author at his home - Mambrui, November 8, 2015.

⁸⁴ Ali, Bihai Kaburu. (Tanzanian business man settled at Kampala). Interviewed by researcher. Al-Ghanna - Mambrui, November 11, 2015.

katika umoja. Alikuwa na talent ya uongozi. Ustadh alijitolea maisha yake katika dini.” (Sayyid Muhammad Al-Beidh was a leader who spent his life volunteering to unite people. He was talented in leadership. He exhausted his life in the service of the religion).

It appears that unification of people was *Al-Beidh*’s motive. *Al-Beidh* had an accident which caused him serious injuries shortly before his death. Consequently, *Arif Al-Beidh* advised attendants of a meeting held at *Masjid Fatimatiz-Zahraa*⁸⁵ “*Sisi tushikaneni, Ustadh kabla hayaondoka ulimwenguni aone; hasa wakati wa Ziyarah na Maulid.*”⁸⁶ ‘Let us be united so that *Al-Beidh* before his demise, witnesses (our unity) especially during *Maulid* and *Ziyarah*’. *Arif Al-Beidh*; the son was then speaking to members of *Majma’ul Ahbaab*⁸⁷. It is evident here that *Al-Beidh*’s motive of uniting people could have been so strong that chances are it would have disturbed him even at the moment of his sickness if he noted any signs of disunity. That is why *Arif Al-Beidh* wanted to give solace to his father that ‘he had achieved his vision’. *Anwar* feels that *Arif* had sensed that his father would not survive; that is why *Arif* insisted that the disciples of *Al-Beidh* should manifest all possible attributes of a united people to their leader. He basically wanted to console him.

3.3: Modes and dimensions in which *Al-Beidh* unified people.

In his endeavour to unify the society *Al-Beidh* seemed to have succeeded in unifying Muslims in the following modes and dimensions: unification associated with the *Shurafaa*, unification through *Ziyarah* in Mambui, unification through *Majma’ul Ahbaab* society and finally unification through students *Al-Beidh* produced.

⁸⁵ A mosque in Mambui where *Manazil Al-Abrar*; another learning center (for boys) is situated.

⁸⁶ Anwar, Ali Wakati. (A son to Sayyid Muhammad Al-Beidh ’s friend), Interviewed by researcher. Al-Ghanna - Mambui, October 30, 2016.

⁸⁷ This is a non-profit making Muslim association with members from East Africa that was established in 2002 in Mambui – Kenya where its headquarter is based.

3.3.1: Unification Associated with the *Shurafaa*

This dimension of unification demonstrates how the *shurafaa* as a clan got unified through *Al-Beidh* and how the *non-shurafaa* got connected with the *shurafaa* clans; something that is greatly appreciated by the residents of East Africa.

Historically *shurafaa* from *Hijaz* and *Hadhramaut* used had contact with East Africa. They use to visit as tourists, *du'ats* or even as learners. That happened since the era of *Habib Swaleh* and his son *Ahmad Badawi bin Habib Swaleh*. That was mid 19 century. Some of those who came during that era include *Muhammad bin Ali Al-Habshi* and *Sayyid Ubeidillah As-Saqqaaf* both from *Hadhramaut* and even *Ahmad Mash-hur bin Taha Al-Haddaad*. However, the communist era in *Hadhramaut* curtailed the activities in *Hadhramaut*. Due to the political turmoil that prevailed then, Muslims could not make it to East Africa. So, the contact was intercepted. However, with the help of *Sayyid Ahmad Mash-hur Taaha Al-Haddaad* and *Habib Twaha Al-Haddaad* (d.2020), *Al-Beidh* managed to revive the contact of local *shurafaa* with their foreign counterparts especially from *Hadhramaut* when the political stability in *Hadhramatu* was restored.

Al-Beidh, during his era became a link between many *shurafaa* clans. *Yeye ndiye aliyetuletea masharifu kutoka Arabuni ili tuweze kupata swila na wao.*⁸⁸ (He (*Al-Beidh*) was the one who brought to us *Shurafaa* from Arabia and linked us with them.) That was a statement by *Muhsin Ali Aidarus* who asserted that he is properly linked with many people in Arabia and he is not a stranger in Yemen and Saudi Arabia since he toured those places with *Al-Beidh* and got familiarized further with his *Sharif* relatives.

⁸⁸ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016



Fig. 3.1: From left *Al-Habib Umar bin Hafidh* followed by *Al-Beidh* (Photo Courtesy of *Majma'*)⁸⁹

⁸⁹ Photo taken in 1433/ 2012 *Al-Habib Umar bin Hafidh* had accompanied *Al-Beidh* to Lamu for *ziyarah* of his teacher *Sayyid Muhammad Adnan Al-Ahdal* in the month of Shawwal after which he came to Mambrui with *Al-Beidh*



Fig. 3.2: From left front *Al-Habib Ali Al-Jifry* followed by *Al-Beidh* (Photo Courtesy of *Majma'*)

Muhsin Ali Aidarus was born and brought up in Uganda. He never found his way to Kenya by coincidence. It was through the firm connections that was established in the 1970's when he was a lad. Those years *Sayyid Muhammad Al-Beidh* had already began touring Uganda for *da'awah* mission. So, *Muhsin* was always accompanying *Al-Beidh* in the *da'awah* mission. He confessed that since those days, he loved to be in the company of *Al-Beidh* and that he had great admiration for him. Later on, he migrated to Kenya and settled at *Mambrui* where *Al-Beidh* lived. The connectivity with *Al-Beidh* anchored firmly well when he married from *Al-Beidh's* clan.

*Ali Karisa Ng'onzi*⁹⁰ similar to *Muhsin's* view sees *Al-Beidh* as a link which generously brought *u'lama* from such places as Yemen and *Misri* (Egypt) to East Africa, most of whom were *shurafaa*. A good example is *Sayyid Muhammad Haddar* from *Tarim* -Yemen in the year 1971 and *Sayyid Salim Al-Khardi* from *Hadhramaut* in 1973. *Ali Karisa Ng'onzi* added that the latter was the one who opened *Masjid Taqwa* in Mnarani.

*Swaleh Arif Al-Beidh*⁹¹ says that it was *Al-Beidh* who connected his *Sharif* clan of *Al-Beidh* with that of *Alul-Musaawaa* in Tanga. *Al-Beidh* had been collaborating with them in *da'awah* during his lifetime. Currently *Al-Musaawaa* family is headed by *Sayyid Hussein Hashim Al-Musaawaa*. *Arif* says that they still have good connections with the family.

Arif added that his family and that of *Al-Musaawaa* attend gatherings among other *da'awah* programs in Tanzania as they do the same in Kenya. During 2017 *Ziyarah*, I witnessed *Sayyid Ahmad Hashim Al-Musaawaa* brother to *Sayyid Hussein Hashim Al-Musaawaa* speaking as a representative Guest speaker of Tanzanias. I saw him again in the 2018 *Ziyarah* during the 'Ardhwid-Durus (academic exhibition) at *Al-Ghanna*. Evidently, these two *sharif* clans collaborate in *da'awah*.

It was established that *Al-Beidh's* effort to unify the *shurafaa* did not impact on the *shurafaa* only. *Al-Beidh's* disciples also felt connected with the *shurafaa* too. They appreciate being synchronized with the *shurafaa* as brothers in faith. 'Shurafaa guests' were usually brought to them through *Al-Beidh's* initiative. *Al-Beidh* usually used to request them to accompany him in his *da'awah* tours and most of them accepted. So, upon their consent, he would take them around to places and to people when their visit to Mambrui coincided with his

⁹⁰ *Ali Karisa Ng'onzi*. (A student of *Al-Beidh* and Alumni of Madrasatun Nur Al-Islaamiyyah - Mambrui). Interviewed by researcher. Masjid Taqwa-Kilifi, June 27, 2018.

⁹¹ *Swaleh, Arif Al-Beidh*. (Son to *Sayyid Muhammad Al-Beidh*, alumni and teacher at *Al-Ghanna*). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

da'awah program. *Gichan Athumani Iddi* and *Muhammad Nur Labbeka* are good examples of those who got connected to other *shurafaa* through *Al-Beidh*.

The former, *Gichan Athumani Iddi*⁹² appreciated the effort of *Al-Beidh* in taking quests to his home in Kirumba - Mwanza, more specially, the great grandsons of Prophet Muhammad (s.a.w.) such as *Al-Habib Umar bin Hafidh* from Yemen, *Ahmad Ahmad Badawy* from Malindi – Kenya and the sons to *Sayyid Muhammad Al-Beidh* including *Sayyid Ja'afar Assadiq* and *Sayyid Is-haaq Al-Mu'taman*. *Gichan* says that he observed something unique with the *Shurafaa* guests. He nostalgically says that each time a *Sharif* visited his house (which hitherto is an abode for such visitors) he would sit at a certain point of the seating room, the same place where any other *Sharif* would have come earlier sat. So *Gichan* is in wonderland how coincidentally that happened!

The latter, *Labbeka* exclaimed, “*Kupitia kwa Ustadhi nimejuana na watu wengi tena sana; mpaka masharifu... mawalii!*”⁹³ “Through *Al-Beidh*, I managed to familiarize with so many people; including *shurafaa*... saints!” *Labbeka* categorically mentioned that he knew *Sharif Dahalani* through *Al-Beidh*. *Sharif Dahlaani*’s coming to his home in Kilifi – Mtaani severally with *Al-Beidh*. Eventually, friendship between the two sprouted and grew. *Labbeka* remembers that one day *Sharif Dahalani* had a visit to *Masjid Khairat* in Kilifi for his *da'awah* missions, personally gave him a call to inform him of his arrival. The two met in the mosque. *Labbeka* appreciates preparing what he called ‘*chakula kizuri*’ (good meal) for his guest at his home which was literally taken to the mosque where *Dahalani* was conducting his *da'awah*.

⁹² Gichan, Athumani Iddi. (An ally to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Kirumba-Mwanza, August 26, .2017

⁹³ Muhammad, Nur Labbaika. (An ally to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Mtaani-Kilifi, March 8, .2017

Labbeika really appreciates serving such people like *Sharif Dahalani* who is believed to be a *walii* (Saint).

3.3.2: Unification through *Ziyarah* in Mambrui

Ziyarah with reference to Mambrui is a yearly event meant to commemorate the life of *Sharif Sa'id bin Abdallah Al-Beidh*. It takes place between 26th – 28th of the month of *Muharram* (*Mfungo Nne*). This three day event was launched by *Sayyid Muhammad Al-Beidh* in the 1960s, to commemorate the father. *Ustadh Abdul-Rahim*⁹⁴ revealed that he was present during launching of *Ziyarah*. Initially, only a handful of individuals attended, basically Kenyans. He has however watched *Ziyarah* expanding over the years. *Ustadh Abdul-Rahim* added that he has been a facilitator or rather a participant of its events each year for over 50 years now without missing even once. At this point it is important to evaluate how *Ziyarah* could have impacted on unity of Muslims.

I learnt that there are groups from Tanzania, Uganda and from various parts of Kenya that attend *Ziyarah*. During 2016 *Ziyarah*, three years after the demise of *Al-Beidh*, I learnt that Tanzanians filled the whole hall called *Markaz Anisa* and others were accommodated elsewhere. *Hajj Maulid Abdallah*⁹⁵ approximated for me the number of Tanzanian *Ziyarah* attendants having requested him to do so. He said, “*Hapa watu wa Dodoma wako 80. Waliokuja kutoka Tanzania ni zaidi ya 300.*”⁹⁶ There are 80 people from Dodoma. However, more than 300 people from Tanzania at large have attended. The respondent added that some more vehicles were on the way bringing *ziyarah* attendants to the occasion from Tanzania.

⁹⁴ Abdul-Rahim, Muhammad Said. (Student and Close Companion to Sayyid Muhammad Al-Beidh). Interviewed by researcher at Masjid Fatimatuz-Zahraa-Mambrui, November 6, 2016.

⁹⁵ Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also Majma' Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

⁹⁶ Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also Majma' Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

Ugandans being fewer were offered a small room for accommodation. According to my estimates the individuals accommodated in that small class room were not exceeding 30 people. Then there were other rooms for Kenyan guests and the rest.

From the preceding observation, it is evident that *Ziyarah* in Mambrui receives attendants or rather visitors from across East Africa. Therefore, Mambrui during such occasions as *Ziyarah* becomes a centre where people converge. We shall evaluate how else *Al-Beidh* could have been a reason for convergence of people other than *Ziyarah*. Most importantly we shall illustrate how the convergence could have led to unification.

*Sha'ban Ahmad*⁹⁷ reveals that he started relating with *Al-Beidh* since 1992 when he first attended *Ziyarah* and since then he has never missed even a single *Ziyarah* occasion. From 1992 to 2016 when he was interviewed, he has attended 24 *ziyarah* occasions. I have personally met him for 3 years consecutively now in Mambrui during *ziyarah*, since I started this research. He added that *Al-Beidh* loved him so much and that he managed to travel with *Al-Beidh* upto Burundi when he was young. He however did not allow me to interview him further but assured me that I would get enough information about *Al-Beidh* from *Anwar Ali Wakati*. So, he took me to *Anwar Ali Wakati*; a friend he had known through *Al-Beidh* for not less than 2 decades. The two met in Mambrui during *ziyarah* in the 1990s. He introduced me to *Anwar* at around 10pm. At this time many people had begun to sleep and *Anwar* too was also preparing to retire. *Anwar* became delighted having known that I had the intent of writing a biography of *Sayyid Muhammad Al-Beidh* a friend and a 'father' he really admired. I remember in our long talk with him, he severally referred to *Al-Beidh* as '*alikuwa mtu wa ajabu sana*' which I hope he meant that (*Al-Beidh* was a unique man). He was not alone anyway many other respondents used

⁹⁷ Sha'ban Ahmad. (Tanzanian Ungandan citizen who attended *Ziyarah*). Interviewed by the author. Al-Ghanna-Mambrui, November 5, 2016.

phrases that had similar connotation with *Anwar*'s including *Abu Allaamah* and *Ustadh Abdul-Rahim*. Maybe by saying that they generally meant what *Anwar* meant; that '*Al-Beidh was such an amazing man to them*'. This on the other hand implies that *Al-Beidh* had influence over them.

Since *Anwar* was preparing to sleep (and of course he appeared sleepy) I thought he would decline the directive of his friend *Sha'aban Ahmad* and would opt to postpone the interview. But he proved me wrong. He gladly told me to continue. He talked passionately and continuously with little need of being probed, giving me many experiences he had had with *Al-Beidh*.

The relation between *Sha'aban* and *Anwar* demonstrated how *Al-Beidh* was kind of a bridge for unification of people. *Anwar* is a Kenyan and *Sha'aban* a Tanzanian-Ugandan. Here *Al-Beidh* became a canvas connecting citizens of different countries, Mamburi being a meeting point during *Ziyarah* which he established. Both of them assured me that they are great friends.

3.3.3: Unification through *Al-Beidh's* tours

It is also evident that people loved to be in the company of *Al-Beidh*. He seemed to have been a magnetic persona. As he toured places for *da'awah* some individuals followed him.

*Anaweza kupata watu kutoka Msambweni, kutoka Uganda na Tanzania kisha watu hawa wote wanakuja wanaungana sehemu fulani na kucheka.*⁹⁸ (He would be followed by people, for instance from Msambweni, Uganda and Tanzania who would meet at a point and laugh together.)

That was an observation of Kilifi discipline of *Al-Beidh* who confessed to have had well established ties with *Al-Beidh*. His statement therefore suggests that *Al-Beidh* was a reason for people to meet and familiarize with each other at his home country and away. Let us now see a few cases of people who converged because of *Al-Beidh* and what the outcome was thereafter.

⁹⁸ Muhammad, Nur Labbaika. (An ally to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Mtaani-Kilifi, March 8, .2017

*Mzee Swaleh Sunkar*⁹⁹ met *Al-Beidh* in Yemen by coincidence though they already knew each other as natives of Lamu. *Al-Beidh* was in the company of *Said Ammar*, a Tanzanian from Dar es Salaam and few other individuals. *Mzee Sunkar* was meeting *Sai'd Ammar* for the first time. However both *Ammar* and *Mzee Sunkar* had ties with *Al-Beidh* for years. Later on they became great friends when they returned home even after having differed in Yemen. The difference arose because *Al-Beidh* accepted to be hosted by *Mzee Sunkar* instead of the Yemeni natives who too offered to host him. So, the troupe had to follow their leader anyway.

Idris Dube Olo, one of his students who lives in Dide wa Rede - Kenya gives an illustration of *Al-Beidh's* influence at his home: *Kule kwetu kila mtu alitamani kumwona kwa hivyo walikusanyikana kwa wingi kumsubiri anapokuwa anakuja.*¹⁰⁰ (At our homeland, people always longed to see him, so they usually gathered in large congregations to receive him whenever he was coming.) *Dube* added that people loved him because when he prayed for them during famine or rather drought, rain poured and their herds would survive.

Here is Tanzanian citizen and *Majma'ul Ahbaab* official in Nzega, Tanzania as well who discloses that his present contact with Mambrui was fueled by *Al-Beidh* through his visits to their home town, Nzega. *Rashid Hassan Rashid*¹⁰¹ remarks that *Al-Beidh's* visits for *da'awah* had profound effect on them. That is why once he knew him and having been influenced by his thoughts he started touring Mambrui regularly. He added that he comes to Mambrui for enlightenment as well. According to my observation in 2016, 2017 and 2018, the enlightenment was imparted through lectures and speeches among other *ziyarah* activities. There were a series of

⁹⁹ Swaleh, Sunkar. (A relative of Sayyid Muhammad Al-Beidh). Interviewed by researcher. Masjid Iman – Ujamaa Likoni, 2016.

¹⁰⁰ Idris, Dube Olo. (Alumni to Al-Ghanna Al-Islaamiyyah). Interviewed by researcher. Masjid Al-Jami' - Mambrui, November 11, 2015.

¹⁰¹ Rashid, Rashid Hassan. (Majmaul Ahbaab Treasurer from Nzega-Tanzania). Interviewed by researcher. Markaz Aniisa-Mambrui, October 28, 2016.

lectures in a number of mosques in Mambrui; one at a time for the three *Ziyarah* days as part of the program. For example, each morning of the 27th of Rajab there would be a lecture at *Masjid Salale* immediately after *Fajr* prayers and another one before *Dhuhr* prayers the same day at *Masjid Azhar*. On 28th after *Fajr* prayers there would be a lecture at *Masjid Riyaadh*. These are part of the established routine *ziyarah* program that was fixed by *Al-Beidh* himself during his lifetime.

Rashid's confession is not an isolated case. Here are a group of Ugandan citizens who too revealed similar motive of attending *Ziyarah*. The three interviewees say:

*Hapa waganda wengi wamekuja kwa ajili ya Ustadh Muhammad. Kwa sababu matembezi yake yanatia watu moyo wanakuja huku*¹⁰² (Here, (in Mambrui) many Ugandas have attended *Ziyarah* because of *Al-Beidh*. This is because his tours encouraged people to come to Mambrui.)

The above illustrations show that people across East African region began to tour Mambrui because *Al-Beidh* in person used to visit them at their home places regularly. As such people meet familiarization and socialization thrives. Through such interactions closer ties of connectedness are established as we have already seen. Here is another case of such. *Swaleh Arif Al-Beidh*¹⁰³ mentioned *Sheroo* whom he and his siblings knew through their father. *Sheroo* lives in Jinja – Uganda. Being a friend to *Al-Beidh* he used to accommodate *Al-Beidh* and his troupe in his house each time they came to Jinja for *da'awah* programs. The friendship did not die with the demise of *Al-Beidh*. During 2017 *Rajab da'awah* tour to Uganda I was in the company of *Sayyid Mu'taman Al-Beidh* and his troupe. On the return journey back to Kenya through Jinja the group passed through *Sheroo*'s home, the same place that *Arif Al-Beidh* mentioned. *Arif*

¹⁰² Yunus, Yunus Ibrahim, Rajab Ahmad and Twahir, Ahmad. (Ugandan-Ziyarah attendants). Interviewed by researcher. Masjid Al-Jami' – Mambrui, November 8, 2015.

¹⁰³ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

added that *Sheroo* was *Shadhuliy-alawiy*; discipline of two *twariqas* namely *Shaadhuliyyah* and *'Alawiyyah*. This is yet another dimension of unity. It is an indicator that even among the *Sufi* orders there was some unification. That was an outcome of *Al-Beidh*'s endeavours as seen above.

Arif mentioned other people in Kampala including the Late *Sheikh Zubeir a Muftiy*, *Sheikh Rajab* and *Sheikh Abdun Nur* who are among the scholars there he happened to have familiarized with through *Al-Beidh*. He also mentioned *Hajj Khalifah* in Soroti.

It is therefore evident that *Al-Beidh* connected people. This is due to the fact that some respondents could categorically mention names of new friends they happened to have made; *Al-Beidh* being the link.

3.3.4: Unification through *Majma'ul Ahbaab* Society

a) Genesis of *Maj'maul Ahbaab*

Majma'ul Ahbaab is a non-profit making society established in 2002 under the patronage of *Sayyid Muhammad Al-Beidh*. The short form of *Majma'ul Ahbaab* is *Majma'*. The society since its establishment has been headed by *Sayyid Is-haq Mu'taman Al-Beidh* who was chosen then. Until now *Mu'taman* serves the Chairperson. It's headquarter is Mambrui-Kenya. There are more than 20 branches within and out of East Africa.¹⁰⁴

¹⁰⁴ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

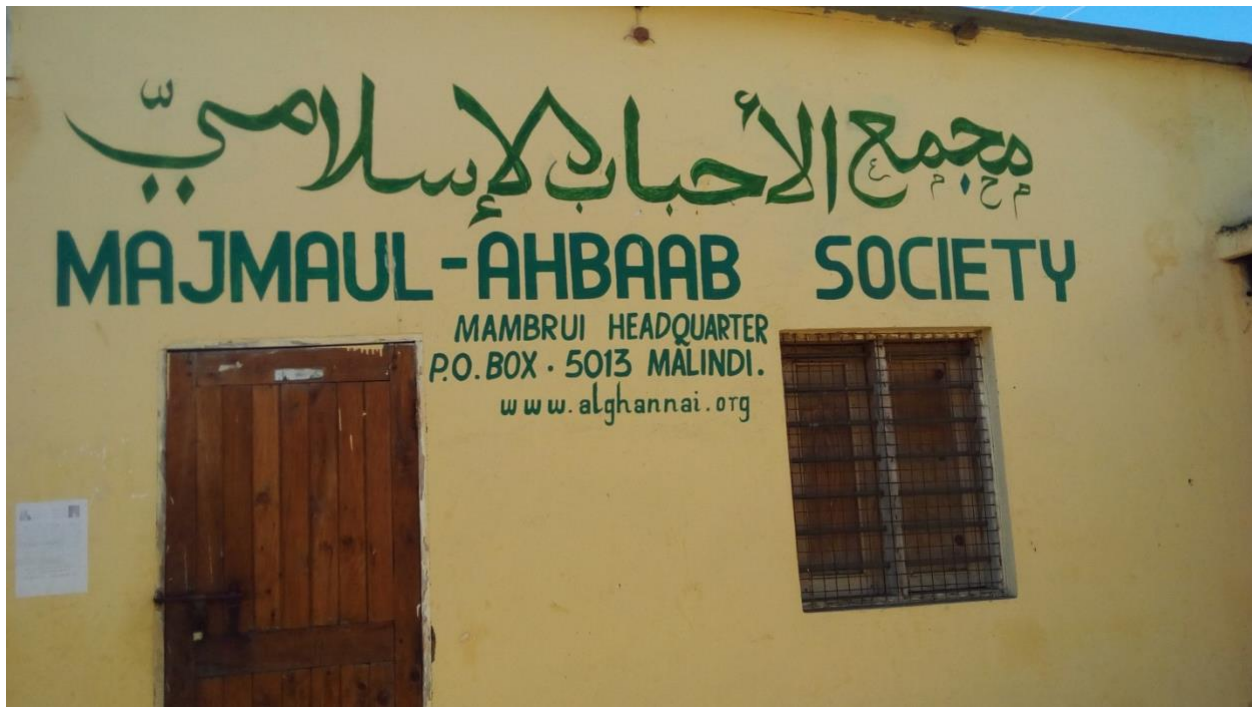


Fig. 3.3: Maj'aul Ahbaab Office in Mambrui – Headquarter (Photo Courtesy of Majma')

*Ali Bihai Kaburu*¹⁰⁵ as well said that *Majma'* has branches all over East Africa and that the society has members even in diaspora such as in America, Turkey and other countries most of whom are residents of East Africa... In Tanzania *Majma'* has branches in each province. He added that his phone had approximately 50 *Majma' WhatsApp* groups. He categorically scrolled through his phone showing me the following groups as illustration: Uganda, Shinyanga, Kigoma, Igunga, Manyara, Arusha, Moshi, Mtwara, Dodoma and Tanga. *Ali Bihai Kaburu* told me that, all the groups bear the portrait of *Sayyid Muhammad Al-Beidh*. He added that it should be the same portrait with the same specification that must be used, and that is what I saw.

Evidently, *Majma'* has branches all over East Africa. Interestingly, it has a larger following in Tanzania than Uganda and even Kenya where the headquarter is based. *Al-Beidh* is the one who founded *Majma'ul Ahbaab*. All credit is given to him for the sensitization he did,

¹⁰⁵ Ali, Bihai Kaburu. (Majmaul Ahbaab Official). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah - Mambrui, October 28, 2016.

*‘Yafaa tuungane, tuwe kitu kimoja.’*¹⁰⁶ ‘We need to come together, we should be unified. That was believed to be his call whenever he went out to meet people during his *da’awah*.

*Muhsin Ali Aidarus*¹⁰⁷ also mentioned that to *Al-Beidh* goes credit for he created a wide network for them. It is a very useful network that makes them feel at home ‘anywhere’ within and outside East Africa. He founded a society known as *Majma’ul Ahbaab* after his extensive tours in the E.A. region. He felt that it was necessary for him to unify people and that is when he launched the organization. *Al-Beidh* sat in a panel for a week together with men who were well educated discussing, planning and drafting a constitution for *Majma’ul Ahbaab*.¹⁰⁸ *Hajj Maulid Abdallah*¹⁰⁹ too was present during the launch of *Majma’* accompanied by his colleague *Ramadhan Issa Barwani*.

Here is some clarification about the genesis of *Majma’ul Ahbaab* given by *Arif Al-Beidh*. *Arif* emphasized that I should adopt this ‘truth’ in my work. It clarified that *Al-Beidh* never used the society as a tool to the success of his missions; unification of Muslims inclusive.

*... Lakini yataka ifahamike kuwa Ustadh sio kuwa amenufaika na Majma’ul Ahbaab. Ustadh kazi yake ilikuwa ikiendelea kabla hii Majma’. Ila Majma’ imesharifika kwa ajili ya Ustadh. Yeye aliletewa fikra hii na akaikubali na akaiunga, ijapokuwa yeye mwenyewe katika mipangilio yake hapendi mambo ya vyamavyama.*¹¹⁰

... It should be clearly understood that *Al-Beidh* never profited anything from *Majma’ul Ahbaab*; at its birth, his projects were operating (independently). In fact, *Majma’* gained status because he was a member. Some trustworthy disciples came up with the ideology and he embraced it, though as an individual he disliked affairs to do with societies.

¹⁰⁶ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

¹⁰⁷ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta’lim Al-Banat-Mambrui, November ,5.2016

¹⁰⁸ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta’lim Al-Banat-Mambrui, November ,5.2016

¹⁰⁹ Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also Majma’ Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

¹¹⁰ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

Arif clarifies here that *Al-Beidh* never depended on the society as a tool to execute his *da'awah* activities. The idea of formation of a society was brought to him and he backed it up. Presumably, whoever whispered to *Sayyid Muhammad Al-Beidh* the idea of launching *Majma'* was a smart analyst and a visionary schemer as well. In my own view his motive could have been to stamp and consolidate the achievements of his leader in order to facilitate cohesion in the future in case *Al-Beidh* would be no more. However, since *Al-Beidh* was the one who did the great work of mobilization through majorly constant annual tours across East Africa as an individualized agenda for a couple of decades, he is recognized as the founder of *Majma'*. That is why *Abu Allaamah* would assert: '*Sayyid Muhammad ndiye aliyekuwa sababu kubwa ya Majma'ul Ahbaab kupata nguvu ndani ya Afrika Mashariki na nje yake.*'¹¹¹ (*Sayyid Muhammad Al-Beidh* was a great impetus for *Majma'ul Ahbaab* within East Africa and outside).

b) Objectives of *Majma'*

I interviewed a number of *Majma'* officials on the objectives of the society; *Hajj Maulid*¹¹² said, *Lengo la Majma'ul Ahbaab kwanza ni Umoja*. Objective of *Majma'ul Ahbaab* is to inculcate unity. *Ali Bihai Kaburu*¹¹³ says: *Kama mwana Majma' unatakiwa ujiheshimu mwenyewe kwanza ndio uheshimiwe*. As *Majma'* member you should respect yourself so that you can be respected too. That means, *Majma'* is dedicated to shape people's characters and make them respectable. *Rashid Hassan Rashid*¹¹⁴ on the other hand says that the objective of *Majma'* is: *kujenga mahabba kati yetu na kwa Mtume wetu Muhammad s.a.w. na kuleta*

¹¹¹ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

¹¹² Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also *Majma'* Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

¹¹³ Ali, Bihai Kaburu. (Majmaul Ahbaab Official). Interviewed by researcher. Al-Ghanna Al-Islamiyyah - Mambrui, October 28, 2016.

¹¹⁴ Rashid, Rashid Hassan. (Majmaul Ahbaab Treasurer from Nzega-Tanzania). Interviewed by researcher. Markaz Aniisa-Mambrui, October 28, 2016.

*utangamano*¹¹⁵ which means; that *Majma'* is objected, '*to inculcate love among ourselves and for our Prophet Muhammad (p.b.u.h.) and bring cohesion between ourselves*'. I consider the last objective of *Majma'* corresponding with the name of the society *Majma'ul Ahbaab* which means 'Society of lovers or rather allies.'

The Secretary General, *Abu Allaamah*¹¹⁶ mentioned that the objective of *Majma'* is to facilitate *da'awah*, teaching and learning Islamic values, so that members be able to assist each other during problems and to consolidate power with the aim of safeguarding the rights of the members against injustices such as mosque grabbing. Therefore, according to the above respondents objectives of *Majma'ul Ahbaab* are:

- i. To inculcate unity
- ii. To shape people's characters and make them respectable
- iii. To inculcate love among members and for the Prophet, Muhammad (p.b.u.h.) and bring cohesion between members.
- iv. To have a tool for solving problems of the members.
- v. To have organization in the affairs of the society to be able to teach each other religious matters and other educational matters.

c) Impact of *Majma'ul Ahbaab* in the Unification of Muslims

*Hajj Maulid Abdallah*¹¹⁷ sees *Majma'ul Ahbaab* as being instrumental in fostering unity. He illustrated that each year the old members through networking bring some new members to

¹¹⁵ Rashid, Rashid Hassan. (Majmaul Ahbaab Treasurer from Nzega-Tanzania). Interviewed by researcher. Markaz Aniisa-Mambrui, October 28, 2016.

¹¹⁶ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

¹¹⁷ Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also Majma' Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

the head quarter - Mambrui. Each year people learn about *Sayyid Muhammad Al-Beidh* and they want to know where he is. *Hajj Maulid Abdallah* affirmed that the cohesion is beyond religious factions since; even the *Wahhabis* came with them from Tanzania to Mambrui just to know where *Al-Beidh* was buried. *Baadhi yao tuko nao hapa wamekuja Maulidini*¹¹⁸ Some of them are here with us they have attended *Maulid*.

I requested *Hajj Maulid* to link me to the *Wahhabis* but *Hajj Maulid* declined my request saying that they disliked to be noticed. Such situation shows that there was some degree of tolerance within the sects; for the fact that the two groups *Wahhabi* and *Sufi* travelled in the company of each other, all the way from Tanzania to Kenya.

Idd Athman Karuweke had his story to tell. A story he believes to be an indicator of unity in *Majma'* or rather *Al-Beidh's* disciples. He recalls being in *maulid* tour then lost his phone. Somebody called his lost phone at Singida, the call was picked. Whoever picked the call never knew the owner, so he asked the caller whom he wanted and the caller replied, '*Daruesh*' meaning *Idd Athman Karuweke*. He was informed that *Daruesh* was in the company of *Swaleh Alfarisy*. So *Idd Athman Karuweke* was called through *Al-Farisy's* phone while in Igunga. They proceeded with their trip upto Mwanza then back to Singida where he was finally given back his phone. *Idd Athman Karuweke* concluded, '*Kwa Ustadh alivyotuunganisha watu wengine wakawa wanawasiliana mpaka nikaletewa simu. Nikapiga kuwajulisha kama nimepata simu yangu*'.¹¹⁹ (Since *Al-Beidh* unified us, people were communicating (tracing me) and finally I was handed back my phone. I then called to inform them of receipt of the phone.)

¹¹⁸ Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also Majma' Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

¹¹⁹ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

I do not want to focus on the ‘integrity’ of whoever picked the phone, but my focus is on the network through which the phone traced back its owner since *Idd Athman Karuweke* says that there was frequent communication and updating on the proceedings of the group which toured place to place until finally when the owner of the phone was traced. Here we have seen *Majma*’ playing a role of ensuring welfare to its members is catered for.

Hajj Maulid,¹²⁰ confirms the workability or rather role of *Majma*’ in ensuring welfare of its members. He is assured that any *Majma*’ member in East Africa shall not suffer in the presence of his fellow members. He is backed by Secretary General of *Majma*’ who reassures: ‘*Kwa sababu ya Majma’ sisi hatuwezi kupata shida mahali popote twendapo; kwa sababu huwa wako mahabaaib kwa baraka za Ustadh Muhammad Al-Beidh.*’¹²¹ (Because of *Majma*’ we cannot suffer wherever we go, since we have allies (everywhere) due to the blessings of *Sayyid Muhammad Al-Beidh*.)

Here, *Al-Beidh* is seen as a blessing for having founded *Majma*’ that has turned out to be a tool that ensures people welfare through fellow members of the same group.

3.3.5: Unification through **Students *Al-Beidh* produced**

The ability of *Ismail Mumba Muta*¹²² in support of his two colleagues: *Fadhil Muhammad Umar* and *Ya’qub Dido Hiddi* to retrieve 33 names of those students who graduated in the hands of *Al-Beidh* through *Al-Ghannaa Al-Islaamiyyah* off head was to me a remarkable indicator of unity. Surprisingly, the names were recalled according to the order of graduation.

¹²⁰ Hajj, Maulid Abdallah. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also *Majma*’ Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

¹²¹ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta’lim Al-Banat-Mambrui, November ,5.2016

¹²² Ismail, Mumba Muta, Ya’qub Dido Hiddi, Fadhil Muhammad Umar. (Al-Ghannaa teachers). Interviewed by researcher. Al-Ghannaa- Mambrui, November 18, 2018.

*Abu Allaamah*¹²³ equally mentions that he knows between 200 – 300 students of *Al-Beidh* in person. That is an all inclusive figure for those who graduated and the drop outs. He added that *Al-Beidh*'s students are spread in many places: Uganda, Congo, Rwanda, Tanzania, Kenya, Somalia and that they are working mainly as teachers and / or *du'at* (preachers). In fact, majority of those who never graduated are actively committed in such missions. He even went ahead to categorically mentioning names of some of those students he knew in person, where they were and what they were doing all of which were later confirmed by a panel.

Another panel¹²⁴ that consisted of four *Al-Ghannaa* alumni categorically mentioned the notion of network of students *Al-Beidh* built through teaching. So, I requested the panel to confirm the network by at least mentioning *Al-Beidh*'s student and where the students were. They mentioned more than 20 names before I intercepted. Here are the names:

Table: 3.1: Network of *Al-Beidh*'s students in East Africa

ENTRY	NAME	NATIONALITY	OCCUPATION
1.	Muhammad Sa'id Khattwaat	Kenyan	Teacher and <i>Da'i</i> - Embu (Kenya)
2.	Hassan Kinywa	Kenyan	University of Nairobi - Nairobi (Kenya)
3.	Hassan Ba Kelele	Kenyan	<i>Madrasa</i> Teacher and <i>Da'I</i> - Dandora (Kenya)
4.	Muhammad Sa'id	Tanzanian	<i>Madrasa</i> Teacher and <i>Da'I</i> - Tanga (Tanzania)
5.	Omar Hussein	Kenyan	<i>Da'I</i> - Malindi (Kenya)
6.	Muhammad Badi	Kenyan	<i>Da'I</i> - Mombasa (Kenya)
7.	Abdillah Mfaume	Kenyan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Moshi (Tanzania)

¹²³ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

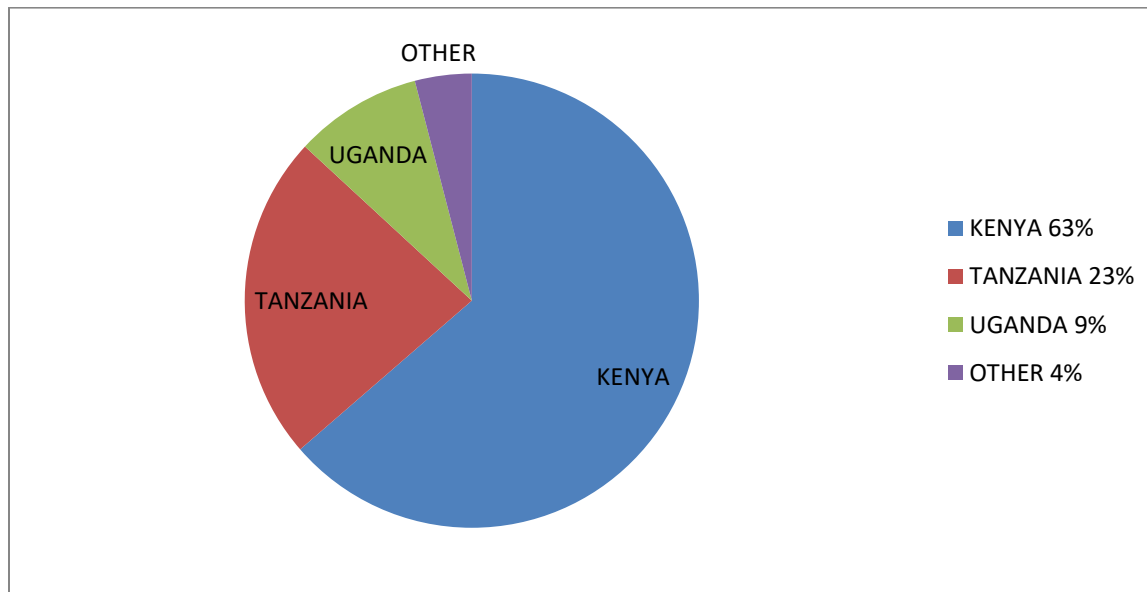
¹²⁴ Bashir, Suleiman Aljaab, Idris, Dube Olo, Muhammad, Hassan Chambuleni, and Al-Amin Pandu. (Al-Ghanna Alumni who attended Ziyarah). Interviewed by author. Al-Ghanna Al-Islaamiyyah - Mambrui, October 29, 2016.

8.	Muhammad Karega Kassim	Tanzanian	Madrasa teacher and Assistant Kadhi - Mtongwe (Kenya)
9.	Umar Rajab	Kenyan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Chaani (Kenya)
10.	Fadhil Muhammad Umar	Kenyan	Academic Master- <i>Al-Ghanna</i> and Head teacher - <i>Shams Al-Hudaa</i> - Mambui (Kenya)
11.	Arif Muhammad Al-Beidh	Kenyan	Deputy – Principal <i>Al-Ghanna</i> and <i>Da'i</i> in East Africa
12.	Said Hamim	Tanzanian	<i>Madrasa</i> Teacher and <i>Da'i</i> - Tanga (Tanzania)
13.	Mardhiyyu Musa Salim	Tanzanian	<i>Madrasa</i> Teacher and <i>Da'i</i> - Dar es Salam (Tanzania)
14.	Mahmud Bashir	Kenyan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Garseni (Kenya)
15.	Muzammil Mustafa	Ugandan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Warr (Uganda)
16.	Sha'aban Abdi Musa	Ugandan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Mombasa (Kenya)
17.	Idris Dube Olo	Kenyan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Garseni (Kenya)
18.	Muhammad Hassan Chambuleni	Comoran	<i>Madrasa</i> Teacher and <i>Da'i</i> - Comoros Island
19.	Bashir Suleiman Aljaab	Kenyan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Salgaa (Kenya)
20.	Al-Amin Pandu	Tanzanian	Deputy Imam – <i>Masjid Konzi</i> Mombasa (Kenya)
21.	Muhammad Ali Butte	Kenyan	Principal – <i>Markaz Swaalihina</i> and <i>Da'i</i> - Kisauni (Kenya)
22.	Umar Rajab	Kenyan	<i>Madrasa</i> Teacher and <i>Da'i</i> - Chaani (Mombasa)

It is therefore evident that through teaching *Al-Beidh* managed to establish network of *Sheikhs*. The network is demonstrated by the fact that they know each other by names inspite having graduated in different years. Most importantly, the networking manifests in terms of

da'awah and other socio-spiritual and even academic oriented activities such as annual *maulid* ceremonies and *haflas* as it is evident currently in Kenya, Uganda and Tanzania.

Fig. 3.4: Network of *Al-Beidh*'s students in East Africa (generated from Table 3.1)



I personally benefited from this network. During my data collection trip to Uganda in April, 2016 I met *Jamal Mahmud*, *Khitam Hassan*, *Ibrahim Amin* and *Muzammil Mustafa* at Arua. All these were students of *Al-Ghannaa Al-Islamiyyah* in 2005. Having identified myself to them as a researcher; interested in the life of *Sayyid Muhammad Al-Beidh*, the three cooperated in ensuring that I achieved my objectives. For instance *Jamal Mahmud* volunteered to give me a ride with his motor bike from Arua to Warr where he connected me to his *Al-Ghanna* contemporary *Muzammil Mustafa*. Warr is one of the places that *Al-Beidh* toured regularly each time he visited Uganda for *da'awah* mission especially in the month of *Rajab*.

3.4: Conclusion

In an attempt to discuss the role played by *Sayyid Muhammad bin Sharif Sa'id Al-Beidh* in the unification of Muslims in East Africa, the chapter opened up by describing the motivation behind *Al-Beidh*'s vision to unify people. It has shown that *Al-Beidh* worked for the vision since his tender age to his old age (infact, shortly before his death). Then, followed analysis of the

features or rather trends of unification that the chapter identified as modes and dimensions of unification.

The chapter has therefore demonstrated that *Al-Beidh* played a role of unifying Muslims in East Africa through pointing at a number of modes and dimensions of the unification itself. Unification of East African Muslims trended in the following modes and dimensions: unification associated with *shurafaa*, unification through *ziyarah* in Mambrui, unification through *Al-Beidh*'s tours which *Al-Beidh* committed himself to for over 4 decades, unification through Maj'amul Ahbaab, and finally unification through the students *Al-Beidh* taught.

Unification associated with *shurafaa* happened in two ways. First *Al-Beidh* unified his clan with other *shurafaa* as the chapter demonstrated with the family of *Al-Beidh* in Mambrui - Kenya with *Alul Musaawaa* in Tanga – Tanzania. Secondly, *Al-Bedih* unified the *shurafaa* with the rest of the members of East African community as demonstrated by *Gichan* a Tanzanian and *Labbeka* a Kenyan. *Ziyarah* in Mambrui a 3 day event that attracted attendants from Kenya, East African region and even Inter-national catalyzing interactions.

CHAPTER 4

4.0: INTELLECTUAL CONTRIBUTIONS OF SAYYID MUHAMMAD AL-BEIDH

4.1: Introduction

This chapter entails analytical description of *Sayyid Muhammad Al-Beidh* as a Muslim intellectual and the actual intellectual contributions he made during his lifetime. Among his intellectual contributions covered herein are: how *Al-Beidh* transformed Mambrui to a village of Islamic scholarship, development of curriculum, the influential *'ulamaa* he produced, reforms he introduced to *madrasa* system, books he wrote and finally his contributions to Kiswahili.

4.2: *Al-Beidh* as Muslim Intellectual

Respondents held that *Al-Beidh*, being vast in knowledge was clearly manifested. To them, his ability to give commentary on verses of Quran without choosing or rather preferring a verse during his *Quran* lectures was a proof of his vast knowledge. The respondents therefore hold that *Al-Beidh* was an authority in *Tafseer Al-Quran*; Commentary on Quran.

In *Hadith*, he is believed not only had the ability to elucidate the text of the *hadith* but also could describe historical background of *hadith* including its *rijaal* (the narrators) ¹²⁵. *Abdallah Shabih*¹²⁶ says that *Al-Beidh* complained of a number of Hadith which previously were in the books of *Hadith* but were later removed by editors in *Sahih Muslim*, *Musnad Imam Ahmad* and other collections of *Hadith*. He *Al-Beidh* is said to have lamented, “*Hizi ni hadithi tuzijuazo sisi*

¹²⁵ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

¹²⁶ Abdallah, Shabih Al-Beidh . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambrui, October 31, 2016.

na zimeondolewa. Je, tusizozijua zimeondolewa ngapi?”¹²⁷ (These are among those *Hadith* we noticed that they are missing, what of those we never noticed?)

*Abdallah Shabih*¹²⁸ said that *Al-Beidh* learnt Mathematics which he referred to as...*hesabu za kizungu...ambazo haizeleweki sijui Sin 1, Sin B...*¹²⁹ European Mathematics that is confusing (you will here) something like Sin1, Sin B... It is not easy to find a *Sheikh* in East Africa who never saw the doors of a secular classroom working out such sophisticated Mathematics. *Al-Beidh* was therefore justified to say “*Elimu nilizosomeshwa nilijiendeleza,*”¹³⁰ (I advanced myself in any field of knowledge I was taught).

He also said to have mastered *Naghmaat/Maqamaat*¹³¹ *Bashir Aljaab*¹³² narrated a story of Egyptian Arab; *Sheikh Abdallah Hassan Imran* who was sent for exchange program to Mombasa. He never mentioned the institution in particular. The Egyptian scholar said that he acquired his education in Egypt. However when he met *Sayyid Muhammad Al-Beidh* in Africa he became his *naghmah* coach. (Because *Al-Beidh* had challenged him in *naghmaat*) he had to go back to learn *naghmaat* afresh in Egypt. *Al-Beidh's* mastery of *Naghmaat* also featured in

¹²⁷ *Abdallah, Shabih Al-Beidh* . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambui, October 31, 2016.

¹²⁸ *Abdallah, Shabih Al-Beidh* . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambui, October 31, 2016.

¹²⁹ *Abdallah, Shabih Al-Beidh* . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambui, October 31, 2016.

¹³⁰ *Abdallah, Shabih Al-Beidh* . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambui, October 31, 2016.

¹³¹ It is a branch of knowledge that deals with classifying musical sound into identifiable categories. The skills in *naghmah* are employed in recitation of Quran and singing *anaashid* or *qasaid* (Islamic songs).

¹³² *Bashir, Suleiman Aljaab, Idris, Dube Olo, Muhammad, Hassan Chambuleni and Al-Amin, Pandu Juma.* (Al-Ghanna Alumni who attended Ziyarah). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah - Mambui, October 29, 2016.

my interview with *Muhsin Ali Aidarus*¹³³ and *Hussein Ahmad Badawy*¹³⁴. Remember the latter is an authority in science of *naghamaat*.

It is therefore evident that *Al-Beidh* was a multi-skilled Muslim scholar who was dedicated to knowledge. A scholar who never specialised in one field of knowledge but one who read ‘almost everything’ he came across just to enlighten himself.

4.3: *Al-Beidh* as a Muslim Thinker

*Idd Athman Karuweke*¹³⁵, Tanzanian disciple of *Al-Beidh* viewed *Al-Beidh* as an ‘Encyclopedia of 21st Century’. He clarified his claim by revealing what *Al-Beidh* believed about secular system of education. He recalled that *Al-Beidh* asserted, “*Shule ni ukafiri.*” (School is disbelief). He added that due to lack of information and contemplation as well, people concluded that, the statement is vague. But such advocacy required deep and informed reflection to unravel its wisdom, ¹³⁶ which *Idd Athman Karuweke* did. He referred to a quote he attributed to Shakespeare: ‘*It is very easy to change a Muhammadan who has been in our school of thought, than a Muhammadan who has been in their school of thought.*’¹³⁷

Idd Athman Karuweke using the above quote clarified that *Al-Beidh* was not against acquiring knowledge taught in secular schools but was against ‘system’ since he was himself educated without having gone through the school system.

¹³³ Muhsin Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta’lim Al-Banat-Mambrui, November ,5.2016

¹³⁴ Hussein, Ahmad Badawi . (Uncle to Sayyid Muhammad Al-Beidh). Interviewed by researcher at his home - Mambrui, November 8, 2015.

¹³⁵ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

¹³⁶ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

¹³⁷ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

I was captivated by *Karuweke*'s keen interpretation of the statement '*shule ni ukafiri.*'

Therefore I developed a want to learn more about his thoughts. Therefore I extracted dozens of the same:

1. Wewe angalia uko kwenye *haqqi* au kwenye *baatil*; usighurike na kupendwa au kuchukiwa.

Just check whether you are on the right or wrong, avoid getting distorted by being loved or hated.

2. Elimu bila *tazkiya* haina maana.

Knowledge without striving to be righteous is meaningless.

3. Hakuna mtu mbaya kama mzifu (mvivu) na uzivu (uvivu) ni mwingi sana huku kwetu.

The worst of persons is the lazy one, and laziness is rampant here at our homeland.

4. Enyi wasichana mzuri na dini hana; hana maana, kwani wazuri ni wengi sana na wenye dini nd'o watakikana.

O young ladies, the beautiful one without piety is worthless, because beautiful ones are many but those who are religious are the desired ones.

5. Hakuna kitu kisichowezezana duniani kama kupendwa na wote.

Nothing is impossible in the world like being loved by all.

6. Chochote kikizidi hudhuru.

Too much of anything, harms.

7. Ule mmoja alinena, "Uislamu warudishwa nyuma na watu wawili: Waislamu wenyewe hawataki kusoma na wanavyuoni ni wavivu hawaenezi '*ilmu* na *da'wah*.'" Na mimi nikaongeza moja, "Na matajiri wao ni mabakhili."

Somebody said, “Islam deteriorates because of two people: Muslims do not read and scholars are reluctant to disseminate knowledge and preaching.” But I added one more, “And their rich men are stingy.”

8. Kupendana na kuchukiana ni majaliwa.

Being in love or hatred is an affair of destiny.

9. Miongoni mwa kibri, ni kujiona wewe huna kosa.

Part of conceit, is seeing yourself devoid of error.

10. Mara nyingi shetwani hukushinda ukakosea. Basi asikushinde mara pili akakufanya usiombe msamaha.

Many times the devil defeats you and you sin. However, he should not defeat you the second time causing you not to repent.

11. Usipojua kusema utaharibu na utajiharibia mengi. Sharti ujuwe niseme nini na hapa niseme vipi.

If you do not know how to speak, you will ruin (others) but ruin yourself a great deal. You must know what to say and how to say it in a given context.

12. Safari ya *‘ilmu* huwa ngumu; ima usome ama usone (ustarehe). Huwezi kupata yote mawili kwa pamoja.

The journey of knowledge is usually difficult; you either learn or relax. You cannot achieve the two concurrently.

13. Watu wane hawatajiriki ingawa hupata pesa: mchawi, *traffic* apendaye hongo, anayekula pesa kwa jina la dini na Sharifu alaye zaka.

Four people do not become rich even though they get money: a witch, traffic police who loves being bribed, one who embezzles money on the pretext of religion and a *Sharif* who consumes zakah.

14. Kwa hisabu yangu, Mtume ameswifwa na aya 435 za Qurani kwa *swaraha* ama kwa mafumbo, Qurani mzima imemsifu Mtume s.a.w.

As per my own count, The Prophet was praised by 435 Quran verses clearly, however, figuratively; the entire Quran has praised the Prophet s.a.w.

15. Hakuna adhabu kubwa kama kumueka mtu na asompenda. Hakuna furaha kubwa kama kumweka mtu na ampendaye.

The worst of punishment is being in the company of someone one hates. The greatest happiness is being in the company of someone one loves.

16. Alama ya mvivu ni kutumia sana neno, “kesho” Usingoje kesho kufanya ya leo.

The sign of lazy one is to prefer the term, “tomorrow.” Do not wait for tomorrow for that which is to be done today.

17. Huwezi kujua faida ya afiya mpaka uwe mgonjwa.

You will not learn the value of good health unless you become sick.

18. Ushujaa si kufanya usiloliogopa ni kufanya uliogopalo.

Bravery is not doing what you do not fear; bravery is doing what you fear.

19. Ukiitakidi umechoka huwa umechoka kweli.¹³⁸

If you believe you are tired, then in deed you are.

20. Ukisahau kitabu sahau na pesa.¹³⁹

¹³⁸ Idris, Dube Olo. (Alumni to Al-Ghanna Al-Islaamiyyah). Interviewed by researcher. Masjid Al-Jami' - Mambrui, November 11, 2015.

¹³⁹ Idris, Dube Olo. (Alumni to Al-Ghanna Al-Islaamiyyah). Interviewed by researcher. Masjid Al-Jami' - Mambrui, November 11, 2015.

If you forget a book forget money (in its company).

21. Aliyetoka akafika hababaishwi, Asotoka kabisa pia hababaishwi lakini ababaishwaye ni aliye katikati¹⁴⁰.

Whoever leaves but arrives is safe, whosoever stays is safe, but whoever is in the midst is always disturbed.

22. Mauti ndio kaida kuishi ni ajabu.¹⁴¹

Dying is normal but living is a miracle.

23. Atakao hakosi ndia, asotaka hakosi udhuru.¹⁴²

Whoever wants does not miss means and whoever does not want will never miss an excuse.

24. Tumemwamini mzungu tukamkanusha Mungu¹⁴³

We have believed the European and negated God.

I believe there could be some wisdom harboured therein if such philosophical statements are elucidated. Indeed they require reflection. However, my intention in highlighting such was to rationalize *Karuweke's* claim of *Al-Beidh* being 'Encyclopaedia of 21st Century'.

I hope when *Idd Athman Karuweke* said that he views *Al-Beidh* as *Encyclopaedia of 21st Century* he meant *Muslim Thinker of 21st Century*.

¹⁴⁰ Ayyub, Umar Hussein. (Alumni of Al-Ghanna). Interviewed by author. Masjid Al-Jam'i-Mambrui, November 8, 2015.

¹⁴¹ Darasa Ustadh Muhammad (*Al-Beidh*) Kisumu July 23, 2012.

¹⁴² Darasa Ustadh Muhammad (*Al-Beidh*) Kisumu July 23, 2012.

¹⁴³ Muhammad, Sa'id Al-Beidh . (Video lecture recorded at Radio Nur in Unguja under the topic *Hali ya Uislamu sasa na Baadaye*), interviewed by Radio Nur Host-Hamza Zubeir Rijali – Unguja, August 26, 2011.

4.4: Mambrui as a village of Islamic scholarship.

This section discusses *Al-Beidh*'s influence in converting Mambrui to a village of Islamic scholarship. But before that, it is of relevance to contextualize Islamic scholarship in Mambrui. We shall therefore, evaluate the impact of *Al-Beidh* in the development of *Islamic* scholarship in Mambrui. The chapter shall briefly highlight history of Mambrui before *Al-Beidh*. Then, the chapter will survey Islamic scholarship in Mambrui following establishment of *Madrasatun Nur*, *Al-Ghannaa Al-Islaamiyyah*, establishment of other affiliate madrasas under the guide of *Al-Beidh* mainly *Manaazil Al-Abraar Al-Islaamiyyah* and *Shamsul Hudaa*.

4.4.1: Mambrui before *Al-Beidh*

Mzee Ahmad Mas'ud,¹⁴⁴ recalls that Mambrui was earlier identified by the name of an Arab King known as *Hamid bin Sa'id Al-Busaidi* a relative of *Barghash* of Zanzibar. Mambrui was part of their territory then. To authenticate his claim, the old man alluded to a song which was sang by the natives those days to the King, '*Hodi kwa Bwana Saidi Al-Busaidi*'. Probably this notion of *Busaidi* sultanate would not be a created story. It is evident that there are still remnants of structures believed to be old home of the King. This structure is located in the *maziarani* (cemetery) in Mambrui. However, the *Busaidi* Kingdom was not the only Kingdom that reigned Mambrui in the pre-colonial era. *Ustadh Salim Duhmi*¹⁴⁵ confirms that There existed the *Al-Kithiri* from Hadhramaut; rival clan to *Al-Busaidi* that had occupied around *Riyadh Mosque*. *Al- Msikiti wa Waarabu (Masjid Al-Azhar)* is one of the land marks that *Al-Kithiri* Kingdom left behind. According to the title until now reads as "*Msikiti wa Yislam bin*

¹⁴⁴ Mzee, Mas'ud (Native of Mambrui). Interviewed by researcher at *Masjid Al Jaami* 'Mambrui, November 8, 2015.

¹⁴⁵ Ustadh, Salim Duhmi (Native of Mambrui). Interviewed by researcher at *Madrasatul-Tawheed - Mambrui*, September 22, 2020.

Muhammad bin Ali Al-Kithiri.” Both the two clans have their descendants owning big plot in Mambrui and even Mombasa. *Sir Ali bin Salim Al-Busaidi* is the one who donated a plot for construction of Mambrui Primary School which has existed for over a century now. There existed a number of communities in Mambrui. Arabs, Bajuni, Giriama and Wanyasa. He added that the Busaidi clan was tribal and segregative.

Duhmi recalls those days when the coastal region was free from colonial rule. During Fridays Muslims were allowed to live work places by 11 a.m. for Friday prayers and resume work at 2 p.m. *Wazee wa mui* (village elders) ruled instead of chiefs. Mambrui was popular because of the port that existed in the pre-colonial era.

It is also established that Mambrui was already popular because of *Masjidul Riyaadh*. *Muhammad Sa'id Khattwaat*¹⁴⁶ revealed that *Sharif Sa'id* is the one responsible for establishment of *Masjidul Riyadh* through an Indian donor who offered to construct the mosque. Non residents started to tour Mambrui annually because of *maulid* that was launched at *Masjidul Riyaadh* by *Sharif Abdallah Al-Beidh*¹⁴⁷. The *maulid* ceremonies have lasted for over a century now. *Ustadh Abdul-Rahim* therefore observed *Riyadh Maulid*¹⁴⁸ opened up Mambrui to other people and places. However, he is equally convinced that launch of *Madrasatun Nur* popularized Mambrui further since more visitors came on board for learning purposes.

¹⁴⁶ Muhammad, Sa'id Khattwaat. (The first student that graduated from *Madarasatun Nur - Mambrui*). Interviewed by researcher at *Al-Ghannaa*, November 8, 2015.

¹⁴⁷ Grandfather to *Sayyid Muhammad Al-Beidh*.

¹⁴⁸ Mambrui was known because of *Riyadh Maulid* launched by *Habib Abdallah Al-Beidh* (the grandfather to *Sayyid Muhaamad Al-Beidh*) following a directive from *Habib Swaleh* through *Al-Habib Ali Al-Habshi*. The Maulid ceremony is still on going to date.

4.4.2: Establishment of *Madrasatun Nur* in Mambrui

Before 1383 A.H. / 1961 C.E. when *Al-Beidh* settled in Mambrui, *Ustadh Abdul-Rahim Muhammad Said*¹⁴⁹ says that *Al-Beidh* was preceded by a number of *Sheikhs* in Mambrui such as: *Sheikh Abdallah Nassir*, *Sheikh Barabadi* and *Maalim Faraj*. There was also a female teacher known as *Hababa Chema*. Later on, there came *Sheikhs* from Comoros Island such as *Maalim Musa Ashanze* and *Muhammad Ali*. Mambrui therefore, slightly improved in terms of teaching of religious foundations mainly Quran recitation. Some guest-students like *Muhammad Said Khattwat* rented in Mambrui to learn. He had left Takaungu for Mambrui then. However, *Ustadh Abdul-Rahim* added that, learning of religious affairs was done in private homes being facilitated by such teachers as the ones named above. No single *madrassa* existed before 1961.

Later on, Mambrui residents developed a serious want for advanced teaching and learning of religious sciences following a speech given by a young man in *Masjid Salale*. The same lad was a classmate of *Sayyid Muhammad Al-Beidh* in *Madrasatun Najaah Al-Islaamiyyah* – Lamu. Later on the young man pursued secular education to doctorate currently identified as *Dr. Ahmad Khatwib*. So, his speech during that occasion moved the residents. Thus, Mambrui elders wished that their children would be nurtured religiously and academically to the same level as the speaker. They realized that they needed a ‘fully fledged *madrassa*’.

Having established the problem, Mambrui people made a resolution to construct a *madrassa*. A *madrassa* was therefore constructed named after *Hababa Nur bint Habib Swaleh* as *Madrasatun Nur*. The plot whereon the *madrassa* was erected belonged to *Hababa Nur*. She was paternal grandmother to *Sayyid Muhammad Al-Beidh*.

¹⁴⁹ Abdul-Rahim, Muhammad Said. (Student and Close Companion to Sayyid Muhammad Al-Beidh). Interviewed by researcher at Masjid Fatimatuz-Zahraa-Mambrui, November 6, 2016.

Upon completion of the madasa structure, *Sharif Sa'id* was commissioned by Mambrui community to look for them a teacher. He therefore requested his brothers in law including *Sayyid Ali Badawy* and *Sayyid Hussein Badawy* to release his son *Muhammad Al-Beidh* for *Madrasatun Nur*. So, *Al-Beidh* shifted from Lamu where he was already teaching in *Madsatun Najaah* and became the first *Mudir* (Headteacher) of *Madrasatun Nur*.¹⁵⁰ *Madrasatun Nur* was opened in the year 1383 A.H. / 1961 C.E. by the Guest of Honour *Al-Habib Umar bin Abi-Bakr bin Sumayt* from Zanzibar. A number of Mambrui children joined the madrasa and non residents too.

There were special classes for elderly people as well after *Ishaa* prayers in the mosque. Mambrui became more popular and guests first came from within Kenya. Later on, non-Kenyan students started to join *Madrasatun Nur* from Tanzania, Uganda, Congo, Rwanda and Burundi all coming to Mambrui to search for knowledge.¹⁵¹ Here is a table sampling residents and non-resident students who joined *Madrasatun Nur* and managed to graduate.

¹⁵⁰ Harith, Swaleh. (Classmate and friend to Muhammad Al-Beidh). Sermon during Ziyarah. Mambrui, October 31, 2016.

¹⁵¹ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

Table: 4.1: Sample of *Madrasatun Nur* students under *Al-Beidh*'s tenure in the 1960's

RESIDENTS			
	NAME	PLACE	
1.	Abdul-Rahim Muhammad Sa'id	Mambrui	
2.	Ahmad Umar Mubaarak (d.2005)	Mambrui	
3.	Said Al-Agharr Muhammad Al-Beidh (d.1988)	Mambrui	
4.	Uthman Hajj Umar.	Mambrui	
NON-RESIDENTS			
5.	Said Ali Hassan	Tanzanian	
6.	Muhammad Said Khattwat	Kenyan	
7.	Abdallah Hussein Hassan	Ugandan	
8.	Sha'ban Abdi Musa	Ugandan	

*Ustadh Abdul-Rahim*¹⁵² observed that the sacrifice of *Al-Beidh* teaching for his entire life time has made them to benefit a great deal from the fruits of his efforts. Notably, *Madrasatun Nur* became the mother of a number of *madrasas* not only in Mambrui but also within East African region. In Mambrui alone, *Madrasatun Nur* has led to the birth of *Al-Ghanna*, *Manazil Al- Abraar*, *Shamsul Hudaa*, *Mu'awadah* and *Ma'alamah* as Islamic institutions. The above madrasas were directly established following direct consultations and approval of *Al-Beidh*. For instance establishment of *Manazil Al-Abraar* was basically influenced by *Al-Beidh*. *Sheikh Salim Bajabir* approached *Sayyid Muhammad Al-Beidh* with the intent of constructing for him a bigger institution out closer to the main road Lamu – Mombasa Road. However, he directed him to construct a madrasa for his two students for *Ustadh Abdul Rahim* (*Manazil Al-Abraar*) in Mambrui and *Sa'id Ali Hassan* (*Markaz Al-Ikhlās*) in Gongoni. Even the *salafi* madrasa; *Madrasatul Tawheed* that was established in 1976 indirectly influenced by him. Due to lack of co-operation between school system and *Madrasatun Nur* *Madrasatul Tawheed*

¹⁵² Abdulrahim, Muhammad Said. (Student and Close Companion to Sayyid Muhammad Al-Beidh). Interviewed by researcher at Masjid Fatimatuz-Zahraa-Mambrui, November 6, 2016.

was established in order to enable school going learners to access madrasa. In fact initially the school premises were used to offer madrasa lessons. Furthermore the spear head of *Madrasatul Tawheed*; *Ustadh Salim Duhmi* is an alumni of *Madrasatun Nur Al-Islaamiyyah*.

At this point, it is necessary for me to show the influence of *Al-Beidh* towards establishment of some of these institutions.

4.4.3: Establishment of *Al-Ghannaa Al-Islaamiyyah*

He says there arose some serious disagreements questioning *Al-Beidh*'s administration. Mambrui residents were 'interfering' with his 'style' of administration something that seriously affected *Al-Beidh*. Some complained he was an authoritarian. He therefore gave himself a break to Commoro where he stayed for three consecutive months with *Al-Habib Umar bin Sumeyt*. *Abdul-Rahim* views the break to have been the longest break *Al-Beidh* had ever taken in his lifetime from teaching. He only had a break from teaching when he was out of Mambrui for *da'awah* mission. *Al-Habib Ahmad Mash-hur bin Taha Al-Haddad* then got the news of the challenges *Al-Beidh* was undergoing. He advised him to open his own institution; if he wanted to to enjoy full authority. He even promised to back him up in the construction; a promise he is said to have honoured. *Abdul-Rahim Muhammad Sa'id* recalls vividly that he was the one who contacted the former plot owner where currently the premises of *Al-Ghannaa* are; on behalf of his teacher *Sayyid Muhammad Al-Beidh*. *Al-Habib Ahmad Mash-hur* bought the piece of land for *Al-Beidh*.

According to *Ya'qub Dido Hiddi*¹⁵³ there are two main reasons that catapulted *Al-Beidh* to quit *Madrasatun Nur* and establish *Al-Ghannaa*: to make sure that students pray *Fajr* in

¹⁵³Ya'qub, Dido Hiddi *Tarikh ya Al-Imam Ar-Rahil Sayyid Muhammad bin Sharif Sa'di Al-Beidh* (video lecture recorded during 1442/2020 Ziyarah in *Maktabatul Imam Muhammad Al-Beidh*) Mambrui, , September 17, 2020.

jama'ah and secondly, was confirm the subjects. There was a strike in *Madrastun Nur* following the Principals rule that all students should attend *Fajr* in *jama'ah* a strike that is said to have involved some of the teachers then who were involved in inciting the students. The learners stroke never to attend the prayers. Earlier on, *Al-Beidh* was infuriated by the insults of committee member to *Ahmad Ahmad Badawi (Mwenye Baba)* a co-teacher having met him travelling out of Mambrui during class hours. To counter such disrespect and humiliation *Al-Bedih* decided to offer his services free off charge since then.



Fig. 4.1: Al-Ghannaa tuition block that was constructed in 1997

So *Al-Ghanna* was established in 1986 and learning started. However, *Al-Beidh* oversaw the running of *Madrasatun Nur* until his death. At the time of *Al-Beidh*'s death the following formed the permanent teaching fraternity of *Al-Ghannaa Al-Islaamiyyah*:

1. *Is-haq Muutaman Al-Beidh* – *Mudir* (Head)

2. *Swaleh Arif Al-Beidh* – Teacher.
3. *Fadhil Muhammad Umar Al-Shiiraazi* – Teacher.
4. *Ismail Mumba Mutta* – Teacher.
5. *Ya'aqub Dido Hiddi* – Teacher.

The above named teachers graduated from *Al-Beidh*'s system either *Madrasatun Nur* or *Al-Ghannaa* respectively or from both. He is said never to have accepted graduates from any institution to teach in his institution unless they joined his institution learnt his curriculum and graduated afresh.¹⁵⁴ This perhaps suggests that *Al-Beidh* was a scholar who believed not only in himself but also trusted his systems. It could be for the same reasons that he subjected all his sons: *Sa'id Al-Agharr* (d. 1988), *Ja'afar As-Saadiq*, *Abdallah Shabih*, *Is-haaq Al-Muutaman*, *Swaleh Al-Arif* and *Sa'id As-Swinwy* to learn under him. In fact *Arif* recalls when his father demanded that he leaves Ndau in the year 1408A.H. / 1986A.D. where he stayed to join *Al-Ghanna* so that he directly learns under him.

Because of *Al-Beidh*'s dedication in teaching, *Mambrui* has become a host of students from East Africa and beyond. I will illustrate this with *Al-Ghannaa*. I happened to have talked to four *Al-Ghannaa* boys at random; coincidentally the boys: *Said Habshi Said*, *Ayyub Umar*, *Uweis Abdul-Qadir Ali* and *Hassan Ali Hassan*.¹⁵⁵ The nationality of the boys was: the first two were Kenyans, a Somali and a Tanzanian respectively. All of them happened to have familiarized with *Al-Beidh* earlier, since he used to visit their home places for *da'awah*. However, only *Ayyub* and *Uweis* joined *Al-Ghannaa* during the lifetime of *Al-Beidh*. There are

¹⁵⁴ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

¹⁵⁵ Said, Habshi Said, Ayyub Umar, Uweis, Abdul Qadir Ali and Hassan , Ali Hassan. (Ongoing Students of Al-Ghanna Al-Islaamiyyah). Interviewed by the researcher. Al-Ghannaa – Mambrui, November ,5.2016

also students from Uganda. Some *Ziyarah* attendants¹⁵⁶ in 2015 *Ziyarah* said that there were around 10 Ugandan boys who had joined *Al-Ghannaa*. They categorically mentioned the places where the boys came from: Arua, Lumbe, Paidha, Kampala and Nyira. Through brief survey of *Al-Ghannaa* students it is arguable that there is representation of students from East African region at large in Mambrui.

In conclusion all the madrasa that exist in *Mambrui* currently came into being due to *Sayyid Muhammad Al-Beidh*'s influence, directly or indirectly as we have demonstrated. Most importantly, all the teachers in those institutions are a product of his scholarly endeavours through basically teaching. Besides, he was the greatest ideological and moral impetus behind their establishment and survival.

4.5: The influential 'ulamaa produced by *Al-Beidh*

4.5.1; Introduction

The word '*ulamaa*' is plural form of '*alim*' which means 'scholar'. Evidently, *Al-Beidh* as a scholar was committed to influence many to rise academically. It was his strict visionary insight that aided *Al-Beidh* curve out '*ulamaa*'; some well endowed with, in specific science(s). For instance *Ustadh Fadhil Muhammad Umar Ash-Shiraaazi* whom *Al-Beidh* could proudly refer to him in his sermons that he was excellent in *Nahw* and *Ustadh Ahmad Umar Mubaarak (R.A.)* emerged gifted in Arabic poetry justified by the fact that *Al-Beidh* co-authored a poem with *Hiyal Ghannaa baaqiyah* (*Al-Ghanna* will survive). The scholarstic values he imparted into his students were to facilitate them to develop cognitively and intellectually. *Ali Karisa Ng'onzi*¹⁵⁷

¹⁵⁶ Yunus, Yunus Ibrahim, Rajab Ahmad and Twahir, Ahmad. (Ugandan-Ziyarah attendants). Interviewed by researcher. Masjid Al-Jami' – Mambrui, November 8, 2015.

¹⁵⁷ Ali, Karisa Ng'onzi. (A student of *Al-Beidh* and Alumni of Madrasatun Nur Al-Islaamiyyah - Mambrui). Interviewed by researcher. Masjid Taqwa-Kilifi, June 27, 2018.

recalls how *Al-Beidh* continually nurtured him academically even after graduation. *Al-Beidh* visited him in 1987 while he was in Marsabit. Then, he requested for his company to Moyale, then cross the boarder upto Ethiopia. But since circumstances did not allow, they had to spend a night in Moyale. Their hosts had paid for their lodging house in advance. On entry to the room with two beds, *Ali Karisa* jumped into the bed ready to sleep. *Al-Beidh* exclaimed astonishingly:

“Aaa-Aaah! Mbona walala Bwana?” Mimi nikamwambia nataka kupumzika Ustadh safari imekuwa ndefu! Akaniambia, “Usilale bila kusoma.” Akatoa kitabu yeye mwenyewe kwenye mfuko wake. Akaniambia, “Somasoma kwanza alafu usingizi ukikujia baadaye lala. Usilale bila kusoma!” Akaniuliza, “Hiki kitabu, labda kukisoma mpaka kukimaliza chote wahitaji muda gani?” Nikamwambia, “Hiki mimi nahitaji mwezi mzima.” Akaniambia, “Hiki kitabu yatakikana uchukue siku tatu ushakisoma. Mwezi si nikupoteza waqti huko!” Na kitabu ni kama Sahih Al-Bukhari.. Nikaona huyu mtu si wa kawaida.

Aaa-Aaah! Why are you sleeping?” I replied, “I want to rest *Ustadh*, the journey was long!” He said to me, “Don’t you ever sleep without reading something.” He removed a book from his bag and told me, “Just read this and when sleep overcomes you, then sleep.” He then asked, “How long would it take you to finish this book?” I replied, “I need a whole month.” He advised me, “You should spent less than three days to complete reading this book. Spending a whole month is wastage of time!” and the book was like ‘*Sahih Al-Bukhari*’ (in size.)

Such was the influence of *Al-Beidh* in nurturing scholasticism. With such influence, *Al-Beidh* managed to produce dozens of influential ‘*ulamaa* throughout his teaching career which he served for at least five decades in Mambrui. He was a teacher who was believed to have had *fat-h* (blessings) in the sense that his products were furnished with oratory skills and ability to articulate issues with sobriety and wisdom. Evidently, some of his ‘grand-products’ in knowledge, feature in the scholarly arena of East African community. Muslim personalities like *Sheikh Uthman Maalim* in Zanzibar, *Ustadh Abubakar Muhammad Mweni*¹⁵⁸ and *Ustadh Habshi*

¹⁵⁸ A student of *Uthman Hajj Umar* currently a teacher at *Madrasatul Kheir wal Hudaa* in Matsangoni, Kilifi County. He is responsible dispensing socio-spiritual services to the Muslim community of Matsangoni and its environs including Uyombo, Mkongani, Mida, Kilodi and Roka. As a Muslim leader in Matsangoni he introduced basic adult education on essential Muslim rites such as the burial rites to the community, officiates Muslim

Said in Makao Kilifi are products of *Uthman Hajj Umar*.¹⁵⁹ *Ustadh Mbarak Ahmad Aweis*¹⁶⁰ is a student of *Ustadh Badru Khamis*¹⁶¹ in Mombasa. Some of such *Sheikhs* as *Ustadh Ahmad (Dhedhi)* and *Said* are youthful but reliable in dispatching knowledge at *Shams Al-Hudaa* in Mambryi are products of *Ustadh Fadhil Muhammad Shirazi*. There are a couple of such scenarios. In reality discuss the influence of *Al-Beidh* in generating *ulamaa* is a interesting thing.

Table: 4.2: Some of the Influential Ulamaa *Al-Beidh* produced through *Madrasatun Nur* and *Al-Ghanna Al-Islaamiyyah* (1960s – 1990s)¹⁶²

ENTRY	NAME OF SCHOLAR	GRADUATED FROM	WORK STATION
1.	Ustadh Muhammad Said Khattwat	Nur	Embu
2.	Ustadh Abdul-Rahim Muhammad Said	Nur	Manazil Al-Abraar – Mambriui
3.	Ustadh Uthman Hajj Umar	Nur	Markaz Ihsaan – Mld.
4.	Ustadh Sha’aban Abdi Musa	Nur	Markaz Al-Qadiriyyah – Mombasa
5.	Sayyid Ja’afar Sadiq Al-Beidh	Nur	Madrasatus-Sabq – Mld.
6.	Ustadh Badru Khamis	Nur	Markaz Kilfi – Msa.
7.	Ustadh Ahmad Umar Mubaarak	Nur	Madrasatu Shams Al-Hudaa – Mambriui
8.	Ustadh Ali Karisa Ng’onzi	Nur	Madrastul Taqwa – Klf.

marriages, besides being responsible of channeling aid to the Giriama community especially Iftar programs during Ramadhan to the needy Muslims of Matsangoni.¹⁵⁸

¹⁵⁹*Uthman, Hajj Umar* (*Madrasatun Nur* alumna and founder of *Markaz Al-Ihsaan* - Malindi). Interviewed by researcher at his home – Malindi, May ,4.2019

¹⁶⁰*Dr. Mbarak Ahmed Aweis*, is a student of *Ustadh Badru Khamis* who later on went for further studies in Egypt upto to Doctorated. He is a great *da’i* depended upon in East Africa. His video lectures *have* gone viral on social media including Facebook, Whats App and You Tube. On facebook alone he has posted over 120 videos between December 7, 2018 and April 13, 2020. He also took part in sensitization on the fight against COVID 19 by posting a video ‘*Tusipokuwa Makini na hili Janga Huenda Tukakosa Kuwazika watu wetu wa Karibu.*’ (If we are not going to be careful with this pandemic, we might miss to burry our relatives.)

¹⁶¹ Badru, Khamis. (Imam *Masjid Kilifi – Mombasa* and *Madrasatun Nur* alumnus). Interviewed by the researcher. *Masjid Kilifi – Mombasa*, May ,21.2019

¹⁶² Table was generated from the questionnaires notes and interview responses.

9.	Ustadh Ramadhan Mwasengeza	Nur	Markaz Nur - Msambweni
10.	Ustadh Ismail Dido Hiddi	Nur	Markazul - Haddaad Watamu
11.	Ustadh Shami Uthman Msham	Nur	
12.	Sayyid Abdallah Shabih Al-Beidh	Nur	Madrasatus-Sabq – Mld.
13.	Ustadh Sa'id Ali Hassan	Nur	Markazul Ikhlaas – Gongoni
14.	Ustadh Abdallah Hassan Hussein	Nur	Fauz wa Salaam – Arua
15.	Sayyid Arif Muhammad Al-Beidh	Al-Ghannaa	Al-Ghannaa – Mambrui
16.	Sayyid Muutaman Muhammad Al-Beidh	Al-Ghannaa	Al-Ghannaa – Mambrui
17.	Ustadh Fadhil Muhammad Ash-Shirazi	Al-Ghannaa	Al-Ghannaa / Madrasatu Shams Al-Hudaa-Mambrui
18.	Ustadh Ismail Mumba	Nur/Al-Ghanna	Al-Ghanna Al-Islaamiyyah – Mambrui
19.	Ustadh Ya'qub Dido Hiddi	Al-Ghanna	Al-Ghanna Al-Islaamiyyah – Mambrui
20.	Ustadh Muhammad Ali Butte	Al-Ghannaa	Markaz Swalihina – Kisauni

In the attempt to appreciate and shed some more light on the fruits of *Al-Beidh's* teaching for over fifty years, and to cover a little more about *ulamaa* in East Africa, we shall explore five among his students as

4.5.2: *Ustadh Abdul-Rahim Muhammad Al-Marzuqi*

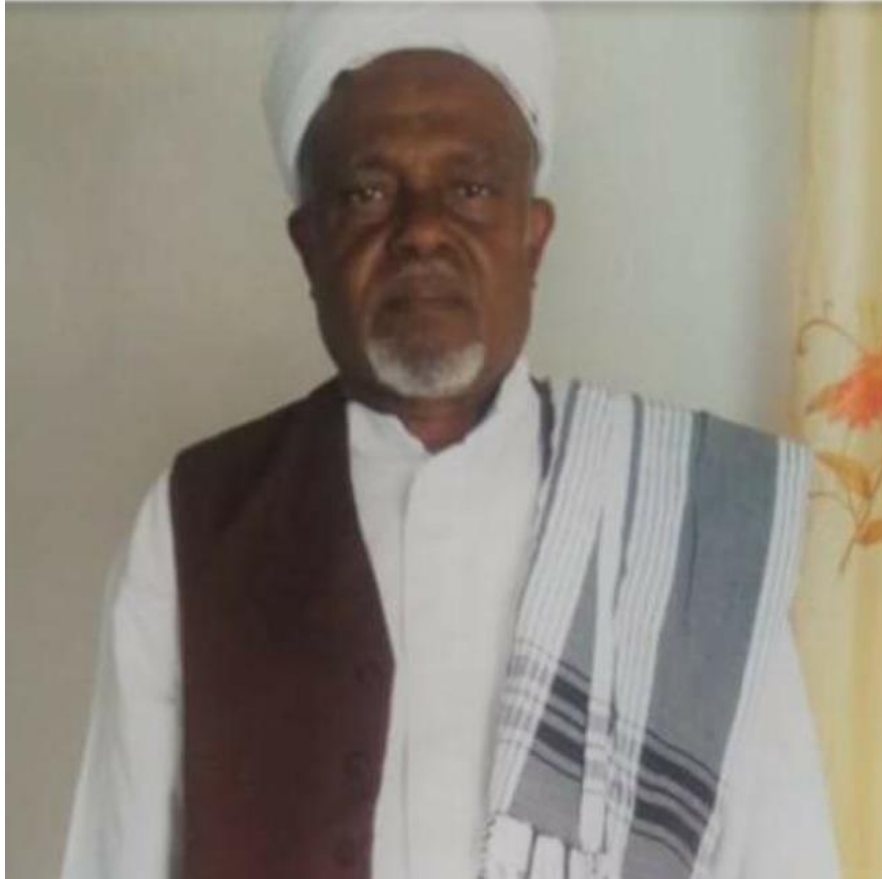


Fig. 4.2: Portrait of *Ustadh Abdul-Rahim Muhammad Sai'd* Courtesy *Majma'*

Ustadh Abdul-Rahim Muhammad Sa'id was born in the year 1372 A.H. / 1950 in Mashimoni - Mambrui currently identified as *Mtaa wa Manazil Al-Abraar*. He comes from the Giriama community of Mambrui. While seven years old; his grandfather advised that, he be attached to a teacher to learn his religion. *Sayyid Abdallah bin Habib Sa'id Al-Beidh* was the first person who started to teach him Arabic alphabets. Later on, he went on to advance Quran recitation from *Sheikh Muhammad Ali Avu* commonly known as *Ba 'Ali* formerly was *Imam of Masjid Salale*.

When *Madrasatun Nur* was started in 1382 /1963 he became one of those who joined *Madrasatun Nur Al-Islaamiyyah*; then, headed by *Sayyid Muhammad Al-Beidh*. After graduation

in 1970 he stayed for five years helping his teacher in *Madrasatun Nur*. Many passed through his hands including *Ustadh Shami Uthman Msham*, *Ustadh Uthman Hajj Umar*, *Ustadh Sha'aban Abdi Musa* *Ustadh Ismail Dido*, *Ustadh Badru Khamis* and *Ustadh Sa'id Ali Hassan* and the sons of his teacher too including *Sayyid Sa'id Al-Agharr*, *Ja'afar Asw-Swaadiq Al-Beidh* and *Abdallah Shabih*. The above mentioned personalities are influential *ulama* and great players in East African Islam.

Ustadh Abdul-Rahim was picked by *Sayyid Muhammad Alwi Al-Maliki Al-Makki* given a two-year-visa; 1980 - 1981 to learn under him in Makkah. When *Sayyid Alwi* was on his way back from Lamu¹⁶³ he passed by Mambrui in 1979, met *Abdul-Rahim* for the first time, then gave him the visa. After the two years he was handed a certificate and *ijazah* as well. On his coming back home he decided to give back to his community through teaching thus he established a madrasa known as *Manazil Al-Abraar*.

Manaazil Al-Abraar Al-Islaamiyyah was officially launched in 1404 A.H. / 1984 C.E. by *Ustadh Abdul-Rahim Muhammad Said*. It is indeed an affiliate madrasa to *Madrasatun Nur* and *Al-Ghannaa Al-Islaamiyyah*. As a matter of fact, *Sayyid Muhammad Al-Beidh* was a great impetus towards its growth and development. *Ustadh Abdul-Rahim* proudly discloses that his teacher *Al-Beidh* was the one who placed foundational stone for *Manaazil Al-Abraar Girls* in the year 1418 A.H. / 1997 C.E.

¹⁶³ He had attended *Ziyarah* of *Habib Swaleh* in Lamu in 1979. *Sayyid Muhammad Alwi Al-Maliki* saw *Habib Swaleh* in a dream asking him to come to Lamu to visit his tomb. So, he was stranded not knowing how to reach Lamu. Coincidentally, a great grandson of *Habib Swaleh* known as *Abdul-Qadir bin Muhammad Ba Hassan bin Ali bin Ahmad Badawi bin Habib Swaleh* appeared in the day that followed. After the two had familiarized with each other, *Sayyid Alwi Al-Maliki* attended the *ziyarah* and that was his first visit to Kenya. He was brought by *Ahmad Mash-hur bin Twaaha Al-Haddad* upto Mambrui.

The madrasa started as a home madrasa with limited facilities. *Ustadh Abdul-Rahim* together with his late wife whom he nicknamed as *Umm Manaazil* (Mother of *Manaazil*) had to dual-task their house as an abode for their family and tuition block; three years before the tuition block was established in 1984 C.E. In summary the madrasa went through three phases: old *Manaazil Al-Abraar* (day and mixed madrasa) 1404 A.H. / 1984 C.E, *Manazil Al-Abraar Girls* officially opened in 1419 A.H. / 1998 A.H. and *Manazil Al-Abraar Boys* 1420 A.H. / 1997 C.E. *Ustadh Abdul-Rahim* revealed that the madrasa has contributed to a couple of Sheikhs and *Sheikhaats* in East African region disseminating religious values in the form of teaching and *da'awah*. Here is a table that shows the number of graduates *Ustadh Abdul-Rahim* produced as at the time of interview in May 2019.

Table: 4.3: Estimated Graduands of *Manaazil Al-Abraar* (1984 – 2019)¹⁶⁴

ENTRY	WING	GENDER	NUMBER OF GRADUANDS
1.	Old <i>Manaazil Al-Abraar</i>	Boys	Only 2
2.	Old <i>Manaazil Al-Abraar</i>	Girls	Not less than 100
3.	<i>Manaazil Al-Abraar Girls</i>	Girls	Not less than 250
4.	<i>Manaazil Al-Abraar Boys</i>	Boys	Not than 100

Ustadh Abdul-Rahim, as the right hand supporter and confidant of *Sayyid Muhammad Al-Beidh* was among those who travelled with *Al-Beidh* in Kenya, Uganda, Tanzania, Pakistan, Saudi Arabia and twice to Yemen¹⁶⁵. He is currently a member of *Majma'ul Ahbaab Society* and playing a formidable role in the same including giving online lectures on Youtube channel. He has for over fifty years served Islam as a *madrasa teacher*, *Da'i* and socio-spiritual artist. As a trained *munshid*, and of course gifted with melodious voice, he has produced over 100 audio and audio-visual materials on *qaswidas* and *du'a* that are commonly played in many Muslim

¹⁶⁴ Abdul-Rahim, Muhammad Said. *History of Manaazil Al-Abraar Al-Islaamiyyah*. Mambrui: Handwritten, 2019.

¹⁶⁵ The first time he attended *Ziyarah for Nabi Hud* and the second one was during the *ziyarah for Al-Habib Abdallah bin 'Alwi Al-Haddaad*.

households. In fact, when *Sayyid Muhammad Alwi Al-Maliki* had his fast tour to Mambrui, it was *Ustadh Abdul-Rahim* who sung a *qaswida*¹⁶⁶ for him. Fascinated by the artistic skills of *Abdul-Rahim* he paid him two-year-visa to *Makkah* to learn under him. He is also a member of *Chama cha Burda*¹⁶⁷ in Mombasa town.

Ustadh Abdul-Rahim plays a big role in the education of the Muslim girl child since his *Manazil Al-Abraar* Girls has been nurturing many Muslim girls imparting Islamic moral values. It is one of the biggest *girl* madrasas ever established in East Africa.

¹⁶⁶ The *qaswida* was '*Al-Hamd Lillahi 'alaa kulli maa...*' that he performed for the guest; written by Sharif Ahmad Mash-hur' particularly for the guest.

¹⁶⁷ *Sufi* group whose members recite *burda* on rotational basis for the Members based in Mombasa town.

4.5.3: *Ustadh Ramadhan Mohammad Mwasengeza*



Fig. 4.3: Portrait of *Ustadh Ramadhan Mwasengeza*

*Ustadh Ramadhan Mwasengeza*¹⁶⁸ grew up in Kinondo where he was born in 1959 and acquired his foundational madrasa knowledge (1973 – 1976). In 1977 he joined *Riyadh* - Lamu for a few months then returned to his home in Kinondo. Two years later he joined *Madrasatun Nur Al-Islaamiyyah* in Mambrui where he studied (1979 – 1984). The first work station after graduation from *Madrasatun Nur* was *Madrasatul Riyaadh* in Bomani – Msambweni, then being

¹⁶⁸ Ramadhan, Mohamed Mwasengeza. (Alumnus of Madrasatun Nur – Mambrui and the head of *Markaz Nur* – Bomani - Msambweni). Interviewed by researcher at Bomani – Msambweni, September 25, 2020.

headed by *Sheikh Muhammad Bakari Mwakutwaa*; the same person who took him to Mamburi. A year later, *Sayyid Muhammad Al-Beidh* started to tour Msambweni during two seasons; to attend Msambweni annual *haflas* on every 20th of *Sha'aban* and *maulid* on 8th of *Rabi'ul Awwal*. He never missed any of the two events. He only missed once, during his final year when he was ill. However, he sent his children to represent him whom hitherto do come mostly *Sayyid Arif* and *Sayyid Mu'taman*.

Ustadh *Ramadhan Mwasengeza* shares out two things that popularized him. First, his close contact with his teacher *Al-Beidh*¹⁶⁹ with whom he managed to travel around East Africa and which of course exposed him to other influential people. He recalls how he was taken to meet many people in Jeddah when he had gone for Hajj in 2010. Secondly, the spread of *Mwasengeza's* students along the South Coast¹⁷⁰ of Kenya, Nairobi and even Dar es Salam has boosted his popularity too. Here are the names of some of them.

Table: 4.4: Sample of those who graduated from *Markaz Nur* (Bomani – Msambweni)¹⁷¹

STUDENT'S NAME	MADRASA/CENTRE	TOWN
1. Ustadh Khalfan Abdallah	<i>Muzdalifah</i>	Horohoro
2. Bahati Mohammed	<i>Markaz Nur</i>	Ukunda
3. Ali Bushuti (Seriouss)	<i>Hudaa</i>	Nairobi
4. Saum Bakari	<i>Hudaa</i>	Nairobi
5. Swafiyyah Abu-Bakar	<i>Qadiriyyah</i>	Lukore
7. Ustadh Khalfan Abdallah	<i>Muzdalifah</i>	Horohoro

Convinced by his mentor; *Al-Beidh* on the power of economic emancipation, in 2002 *Ustadh Mwasengeza* introduced some self-help initiative in Msambweni identified as *Umoja wa*

¹⁶⁹ He used to visit Msambweni on monthly basis *Al-Beidh* even bought a plot and constructed a house in Msambweni something that facilitated his stay there whenever he toured Msambweni. A house that I happened to have seen next to *Ustadh Mwasengeza's* house.

¹⁷⁰ Msambweni (Milalani, Vingujini, Ramisi), Kinondo, Ukunda, Tiwi, Ngo'mbeni, Likoni, Mtwapa.

¹⁷¹ Generated from interview with *Ustadh Ramadhan Mwasengeza* – Head of *Markaz Nur* (Bomani Msambweni).

Kina Mama wa Madrasa za Msambweni that is hitherto operating. Members to this registered society are basically women. Women who attend *ngumbaro-madrasa*-classes offered by nine madrasas within Msambweni Sub-County:

Table: 4.5: List of member-madrasas to Umoja wa Kina Mama wa Madrasa za Msambweni

Name of Madrasa	Location in Msambweni Sub-County
1.Nur	Bomani
2.Ikhlās	Vingujini
3.Ihsaan	Bomani ya zamani
4. Istiqamah	Marigiza
5.Tawheed	Sawasawa
6. Khairat	Mwaembe
7.Firdaus	Bomani Ndani
8. Fat-h	Kiwuriro
9. Nur	Vidungeni

The male teachers of the same *madrasa* serve as patrons or rather play supervisory role to the respective member-*madrasa*. Here are the activities of the society:

- i. Dispatch religious education to the women who never had an opportunity to access *madrasa* earlier in life¹⁷².
- ii. Teaching the learners guided by a uniform curriculum for the nine *madrasas*.
- iii. Administration of a common annual exam.
- iv. Deploying non-member teachers to supervise, mark and release the results at a pay.

¹⁷² It is the duty of the male teachers to facilitate the *ngumbaro* classes. Currently, they have given certificates to over fifty *ngumbaro* students who completed their studies. Some of them serve as teachers to the very *madrasas* they learnt.

- v. Organising for a prize giving day on the first Sunday of the month of *Muharram* for official release of results.
- vi. To elevate the economic status of the members through business: *leso* or *khang*¹⁷³ business, bodaboda industry and selling of *madrasa* stationary.

The club operates through meetings. During each meeting the members give report on the sales for the fortnight and anything pertaining to the business. During a seating each member subscribes to the society with fifty shillings. Mwasengeza advised many to initiate similar societies. Consequently, replicas of such societies were formed at other places including Kinondo and even Likoni.

Furthermore, *Ustadh Mwasengeza* uses his influence as a national official of CIPK to reach out to the needy community of Msambweni and its environs. He serves the Vice Treasurer in the CIPK which has its County office branch at Ukunda next to *Markaz Diani*. He is the one in charge of the office as the top most official in the county. He therefore uses the office to reach out to the widows¹⁷⁴ and orphans.

¹⁷³ Usually bought from *Bwana Abdallah* in Mombasa distributed to the member-madrasas for selling by individual members of a respective madrasa.

¹⁷⁴ *Ustadh Mwasengeza* takes account of the extra-judicial killings of Muslims some of whom were Imams in Ukunda and its environs leaving a number of women and children desparate following the demise of their bread winners. *Mwasengeza* and his member colleagues of CIPK are responsible of channeling aid to such widows and orphans in the form of subsistence and school fee payment.

4.5.4: *Ustadh Shami Athman Mshamu*



Fig. 4.4: Portrait of Ustadh Shami Athman Mshamu (Courtesy Majma')

*Ustadh Shami Athman Mshamu*¹⁷⁵ from Azdi clan of the Bajuni, was born in 1963 in Simambae; a peripheral Lamu village that borders Somalia. His original name is *Mshamu Athman Mshamu*.¹⁷⁶ His father was a farmer. His family migrated from Simambae the original home to Manda in 1966 as internal refugees escaping from *mashifta*.

Ustadh Shami started to learn Quran in Manda. Some years later, the family moved to Ngomeni where he began serious learning in 1972 under *Ustadh Salim Abu Bakar Basalamah*¹⁷⁷

¹⁷⁵ Mshamu, Athman Mshamu. (Alumnus of Madrasatun Nur – Mambrui and the head of *Makarim Al Akhlaq* - Malindi). Interviewed by researcher at his home - Malindi, September 12, 2020.

¹⁷⁶ His teacher Sayyid Muhammad Al-Beidh changed from *Mshamu* (Swahili) to *Shami* (Arabic) in 1977 during his admission to *Madrasatun Nur Al-Islaamiyyah* in Mambrui.

¹⁷⁷ He was brought to Ngomeni by Sayyid Ahmad Ahmad Badawi (*Mwenye Baba*) and a close friend and a *madrasa-mate* from *Madrasatun Najah*. He also learnt from Sayyid Hassan Badawi and Mzee Mwenye the same people taught Sayyid Muhammad Al-Beidh.

(d.2019) in *Madrasatul Huda*. *Ustadh Shami* considers *Sheikh Salim Basalamah* as his sheikh of *fat-h* and a formidable pillar for his academic life. The teacher took him straight away to *Al-Faswl Thani* (Level two) after having stagnated for years under the former teachers whom he believes wasted his time. When *Shami* reached *faswl sabi'* (level seven), the first school was constructed in Ngomeni. As a teenager, *Shami* developed desire to join the secular school. His father directed him to seek advice from his Sheikh. The teacher encouraged him to finish off *madrasa* and join school since he was still a teenager and he accepted. So he was taken to *Madrasatun Nur* in 1977 together with *Abdallah Salim Basalamah* (the teacher's son) to finish his studies there¹⁷⁸. However, upon finishing in 1978, (when he was fifteen years old) his desire to go to school had faded away. Ironically, *Shami* considers this as a decree of Allah and does not regret at all.

In 1978, *Ustadh Shami* began his teaching career at *Madrasatun Nur* - Mambrui. He was fifteen years old then. Due to his tender age, some of his students, oftenly refused to be punished by him. In many instances, he found himself upstairs asking for reinforcement from the then Principal; *Al-Beidh*. The Principal would always reinforce. He would accompany him to witness the caning. In 1989, he moved to Mombasa for *Masjid Shibu* where he served as the Imam for a year. In 1990, he joined *Darul Ulum* in Mombasa town where he taught for six months. Then, *Madrasatun Nur* committee requested him to return to Mambrui to work as the Principal. *Muhammad Abdi Sheikh*; the board chairman, was the one who facilitated for his return to Mambrui. He sent a vehicle from Mambrui instructing the driver to stay in Mombasa as long as

¹⁷⁸*Ustadh Shami* commends his teacher *Sheikh Abubakar Basalamah* for his transparency. He disclosed to his students that he never qualified to teach any level above *sabi'* and that is why he transferred his students to complete their course at *Madrasatun Nur Al-Islaamiyyah* – Mambrui.

he has not brought *Ustadh Shami* back to Mambrui. So, *Ustadh Shami* returned to *Madrasatun Nur* as the head. He therefore served from 1991 – 2002.

In 2002, he resigned from *Madrasatun Nur – Mambrui*, returns to Ngomeni and settles in Timboni. The reason for his resignation seemed controversial to many. However, *Ustadh Shami* is aware that some committee members with vested interests created some scenes. He discloses that earlier on, some philanthropists came to him and asked to support *Madrasatun Nur* by supplying food to the students; free off charge. He answered in affirmative since there was a crisis of that nature. Eventually, *Shami* appeared as if he was a rival to his teacher *Al-Beidh* by collaborating with the philanthropists. However, later on, they abruptly cut off the support, then demanded from *Ustadh Shami* to stop attending any *maulid* events so that he continues to enjoy the support for *Madrasatun Nur*. *Ustadh Shami* asserts that if he was not a convinced *Sufi* he would have complied with the demands of the philanthropists. But he took the most difficult choice of quitting and moving to the bush (*msituni*); referring to Timboni.

As a concerned head, *Shami* transferred the students to madrasas of their choice including *Al-Ghannaa* (Mambrui), *Markaz Al-Haddaad* (Watamu) and *Markaz Ikhlas* (Gongoni). Interestingly, thirty students requested to follow him to the bush where the fate was unpredictable. He advised them to pay three thousand shillings each to cater for the meals for the whole year. He prepared them, *Kama mmeamua kunifuata jueni mtakula ngumu*¹⁷⁹ (Now that you have chosen to follow me, be prepared to face hardships). The students came to terms with their teacher and shifted together to Ngomeni where they established a *banda* (make shift shelter)

¹⁷⁹ Mshamu, Athman Mshamu. (Alumnus of *Madrasatun Nur – Mambrui* and the head of *Makarim Al Akhlaq* - Malindi). Interviewed by researcher at his home - Malindi, September 12, 2020.

and learning resumed immediately. Six months later, a learning facility; *Markaz Nur* was constructed by some well-wishers.

Ustadh Shami plays a big role in East African Islam. He taught formally in madrasa and informally in the mosque where he taught the elderly people (even up to eighty years old) especially in *Masjid Shibu* in Mwembe Tayari - Mombasa. Through formal teaching (which he has done for over thirty years now), he has produced hundreds of students. Here are some of the notable students:

Table: 4.6: Sample of students who graduated under *Ustadh Shami*

S/N	NAME	DESIGNATION	INSTITUTION	PLACE
1.	<i>Dr. Swaleh Miiraj</i>	Lecturer	Kenyatta University	Mombasa
2.	<i>Dr. Omar Abdallah Butte</i>	Former student	<i>Jami'ah Ifriqiyah</i>	Sudan
3.	<i>Abubakar Ali Sheikh</i>	Teacher	Markaz Madinah	Amkeni
4.	<i>Athman Ali</i>	Imam	Masjid Al-Hudaa	Nairobi
5.	<i>Hassan Miftah</i>	Teacher	Markaz Swafiyyah	Kanamai
6.	<i>Yusuf Athman Shosi</i>	Imam	<i>Masjidul Jami'ah</i>	Malindi
7.	<i>Shee Juhudi Hassan</i>	Teacher	Markaz Nur	Magongo

Ustadh Shami has been a reason for establishment of a number of religious centres. Other than *Markaz Nur* in Ngomeni, he championed for the establishment of *Makarim Al-Akhlaaq*¹⁸⁰ and *Madrasatul Azhar*¹⁸¹ in Malindi town. In Magharini sub-county he mobilized for establishment of *Safinatun Najah*¹⁸² (Majahazini) and *Markaz Al-Hidayah (Mpirani)*. He has also since 2017 to date slowly united up to forty five madrasas under the syllabus of *Al-Ghannaa*. Those madrasas sit for a common exam after which the top students are given prizes that include bicycles, sewing machines or money.

¹⁸⁰ A day-boarding madrasa for boys where *Ustadh Shami* currently teaches.

¹⁸¹ A day-boarding madrasa for girls headed by *Nafisah*; *Ustadh Shami*'s daughter who learnt in Tarim - Yemen

¹⁸² Part of the programs includes integrated Muslim school which currently has reached grade.

As an academician, *Ustadh Shami* wrote a number of academic works. He wrote extensively in defense of Muslim popular cultures illustrated by a booklet on *Mas'alatan Taqbil Al-Yadi* (The Practice of Kissing the Hand), *talqin* and *maulid*. Other works that he is still developing currently are:

- i. *Kamusi ya Lahaja ya Kibajuni* (Dictionary of the *Bajuni* Dialect)
- ii. *Tarikh ya Bajuni* (History of the *Bajuni* clan)
- iii. *Majina ya Wabajuni* (Names of the *Bajuni*)

In the socio-economic realm, *Ustadh Shami* could serve as a role model. He is one of the rare teachers who believes only hardwork would emancipate *madrassa* teachers from the yolk of poverty and servitude. He is non-apologetic with his firm stand that when serving Islam none has the ability to pay him other than Allah. That is why when employed as Imam in *Masjid Shibu* – Mombasa (1989) and a teacher at *Madrasatun Nur* - Mambrui (1991) with the salary being Kshs.1500, he never complained nor demanded for more pay. He however worked as a fruit vendor to support himself in Mombasa buying fruits from Kongowea Market after the dawn prayers. In Mambrui, he opened up a vegetable kiosk. He could travel with his bicycle from Mambrui to Ngomeni to take *papa*, subdivide it into small pieces for selling in his *kibanda* where he had employed Giriama boy. That way he developed economic independence.

However, *Ustadh Shami* has so far mobilized for drilling of at least four bore holes in Majahazini a semi-arid place in Magharini Sub-county of Kilifi County. Though a *Sufi* he has succeeded in maintaining good relations with the *Wahhabi* counterparts. He clearly holds that debating on such matters like the popular cultures continue to bring rift between Muslims rather than unity. He in fact, advocates that a Muslim should practice what he personally is sure of.

That is why he has maintained his annual tours to Oman, United Arab Emirates and Bahrain where he particularly goes to attend *maulid* circles in the company of *Sayyid Ahmad Ahmad Badawi* (his teacher) since 1993 to date.

Previously, *Ustadh Shami* served as Board chairperson of Madrasatul Hudaa - Ngomeni (1992 - 1994). He forms part of the Board of trustees in the Council of Imams since 2000. He was elected as *Twariqa Mufti* in 2010 at a conference held in Memon Villa Hall in Mombasa that was facilitated by *Mohammed Idd Shimasi* attended by nobles¹⁸³ from Lamu, Gongoni and Mambrui. He also serves as *Naaib Al-Qadhi* (Assistant Registrar - Kadhis office).

Ustadh Shami played a great role in igniting the sense of economic responsibility while in *Madrasatun Nur* he encouraged his colleague teachers. Speaking of his teacher *Al-Beidh* he sees him a great motivator in this: *Akifurahia maendeleo yako na akihimiza himma za watu*¹⁸⁴. (He was happy with your progress and motivated the efforts of others). To justify this claim, *Ustadh Shami* recalls how *Al-Beidh* motivated their project at a time when rich people turned them down. *Ustadh Shami* initiated a self help group known as *Swahwatun Nur*. The objective of the group was to emancipate the economic welfare of the teachers of *Madrasatun Nur Al-Islaamiyyah*. *Ustadh Shami* mobilized his colleague teachers in *Madrasatun Nur* to do some mass reproduction of a books he had had personally handwritten for sale. They needed four thousand shillings as capital. Having sought for a loan from a number of rich men who turned them down, *Shami* finally took his colleagues to *Al-Beidh* assuring them that *Al-Beidh* would

¹⁸³ Among those who were *Ahmad Ahmad Badawi (Mwenye Baba)*, *Feiswal Al'Amudi*, *Muhdhar Khitami Ja'afar Saadiq Al-Beidh*, *Ustadh Badru Khamis*, *Ustadh Sha'ban Abdi Musa*, *Ja'afar Alwi*. *Ustadh Shami* has however remained dormant because he has not yet been served with a consultative committee of ten other scholars as he advised in the inaugural speech he gave immediately after the election.

¹⁸⁴ Mshamu, Athman Mshamu. (Alumnus of Madrasatun Nur – Mambrui and the head of *Makarim Al Akhlaq* - Malindi). Interviewed by researcher at his home - Malindi, September 12, 2020.

outrightly help if he had the means. Affirmatively, *Al-Beidh* received the idea with great positivity, went into his room and brought them the money. On top of that, he bought a hundred copies of the book and advised that the money be deducted from the same credit he had given. In fact, *Shami* reveals that *Al-Beidh* was the one who named the book as *Qutuf Ar-Rabi'* besides making his personal input, marketing and connecting the group to cyber men in Mombasa who did the production.

4.5.5: Sayyid Ja'afar As-Swaadiq Muhammad Al-Beidh



Fig. 4.5: Portrait of Sayyid Ja'afar As-Swaadiq Courtesy Majma'

Ja'afar As-Swaadiq Muhammad was born in January 1, 1968 in Lamu where he began his madrasa education being introduced by his paternal grandmother *Al-Hababa Fatimah bint Ahmad Al-Badawi*. Later on he joined *Madrasatun Nur Al-Islaamiyyah*.

During his learning *Ja'afar* was faced with a challenge that the mother *Umm Al-Khair*¹⁸⁵ cannot forget. His uncompromising father and teacher's ultrastrict rule once hit had on *Ja'afar*. *Umm Al-Khair*¹⁸⁶ recalls that *Ja'afar*'s father used to declare openly that he would punish his own children more for misbehaving than the rest of the learners; something that he truly did. Due to his straight forwardness, respect, and humility to his father, *Ja'afar* would obey every command given to him by the father unlike the other siblings who could escape in secrecy eat and return to madrasa. The need to clear unfinished assignments and punishment and of course comply with the rules catapulted him to deprive himself sleep for a couple of days. He, finally cleared the mess, and went home. He took a nap then the mother awakened him for breakfast. Seated on a chair, he fell on the floor; something that shook the mother. The worried mother *Umm Al-Khair* had to keep an eye on him throughout confirming if his heart was still beating. After 36 hours of deep sleep *Ja'afar* woke up and ate. Currently, *Ja'afar Swaadiq Al-Beidh* triples up as a madrasa teacher, *Da'i* and a *Twabib* (Muslim Herbalist).

He began his teaching career in *Madrasa At-Tah-dhiib* in Malindi (1985 - 1989). In 1989 he started *Madrasatus Sabq Al-Islaamiyyah* which he serves to date. In the same year 1989 – 1999, he became the head of *Madrasatuz-Zahraa Girls* in Malindi. From 2010 to date he serves

¹⁸⁵ Umm-Al-Kheir, Ali Baasakuti. (First wife of Sayyid Muhammad Al-Beidh). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambrui, October .2020 ,17

¹⁸⁶ Umm-Al-Kheir, Ali Baasakuti. (First wife of Sayyid Muhammad Al-Beidh). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambrui, October ,17.2020

as board chairperson of *Markaz Voi*. Finally from 2013 to date he serves as the Head of *Markaz Sheikh Abi-Bakr bin Salim* in Malindi.¹⁸⁷

Ja'afar as a teacher produced over 100 of students through his institution; *Madrasatul Sabq Al-Islaamiyyah* most of whom serve as *Du'at* (Muslim preachers), *Imams* and *madrasa* teachers in Kenya in various places such as Homa Bay, Malindi, Kilifi, Voi, Makindu and Mombasa. Here is a list of the notable students he produced.

Table: 4.7: List of Noble Students of Sayyid Ja'afar Al-Beidh

STUDENT'S NAME	INSTITUTION	TOWN
1. Feiruz Sham'un Twahir	<i>Markazul Fat-h</i>	Makindu
2. Shee Muhammad Mwalimu	<i>Madrasatul Kamal</i>	Voi
3. Abdul-Fatah Abdul-Twalib Ali	<i>Madrasa Sharif Sa'id</i>	Mombasa
4. Muhammad Abraar	<i>Madrasatul Khairat</i>	Kilifi
5. Luqman Ali Lali	<i>Madrasatus Sabq</i>	Malindi

As a *Da'i* he gives lectures in mosques and travels throughout East Africa after every three months but in particular during the months of *Shawwal* and *Muharram* besides maintaining the tours that were established by his Late father *Sayyid Muhammad Al-Beidh*. He is also keen at what he calls *kuunganisha watu kidini na kitwariqah*¹⁸⁸ (unifying people religiously and twariqa-wise). He is also responsible of initiating mosques and *madrasas* in the region which involves *kutia msingi, kutoa jina kuomba na kuelekeza watu walio na ghera ya kufadhili*¹⁸⁹ (putting the

¹⁸⁷ Ja'afar, Asw-Swaadiq Al-Beidh., *Majmu'ul Fawaa'id wa Jazil Al-Awaamid min Al-Adhkaar wal-Ad'iyaa wal-Qaswaaid* (Malindi: As-Sabq Al-Islaamiyyah, 2019). 5

¹⁸⁸ Ja'afar, Muhammad Al-Beidh. (Son and student to Sayyid Muhammad Al-Beidh at Madrasatul-Sabq Al-Islaamiyyah). Interviewed by researcher. Mamburi, September ,9.2020

¹⁸⁹ Ibid.

foundation, naming the institution, prayers and directing well-wishers). Here are some of the madrasas and mosques he recently lay the foundation.

Table: 4.8: Sample of Mosques that *Sayyid Ja'afar* laid foundation

NAME OF INSTITUTION	TOWN	COUNTRY
1. <i>Markaz Sheikh Abi-Bakr bin Salim</i>	Malindi	Kenya
2. <i>Masjid Al-Fat-h</i>	Malindi	Kenya
3. <i>Masjid Al-Habshi</i>	Kondoa	Tanzania
4. <i>Masjid Anisa</i>	Mwanza	Tanzania

4.5.6: *Ustadh Fadhil Umar Ash-Shirazi***Fig. 4.6: Portrait of *Ustadh Fadhil Muhammad Umar Shirazi* (Courtesy *Majma'*)**

*Ustadh Fadhil Umar Shirazi*¹⁹⁰ was born in Mdoa (Kulmis) – Somalia in 1980. He started his education in Kulmis attending school and madrasa in 1985. The medium of instruction in school then was Somali and Arabic concurrently. He however finished the primary level both in *Madrasatul Hudaa* and school. The civil war in Somalia that broke out in 1990 in Moqadishu spread to Mdoa in the late 1993 and therefore forced many to run away. *Fadhil* escaped alone to Kenya and settled in Ngomeni for two weeks before he came to *Al-Ghannaa*.

In 1994 Fadhil joined *Al-Ghannaa Al-Islaamiyyah*. The fact that the subjects offered in *Al-Ghannaa* were the same as he learnt at home and, the favourable system of promotion of *Al-Ghannaa Al-Islaamiyyah* were two motivating factors that made him to finish the whole course in four years; something that is rare. He graduated in 1998.

Upon finishing he was advised by his teacher *Al-Beidh* to serve as acting Imam in a mosque constructed by *Sheikh Salim Ba-Jabir* in Nyali – Mombasa. Later on when they got an official Imam, he was instructed by his teacher to accompany *Sayyid Hussein Badawi* to Lushoto and help him in teaching in *Markaz Al-Irshaad* where he worked with *Ustadh Ma'alim Bakari*. Advised by his teacher to sign a two year contract of service (1999 - 2000) after which he came back to Kenya with the intent of advancing his education in Egypt, only that whoever promised him let him down.

While at Masjid Konzi in Mombasa his teacher appeared coincidentally. Having learnt that the youthful Fadhil then was not attached anywhere he invited him to *Al-Ghanna* to help him in the teaching. Since 2000 to date he has been serving as a teacher.

¹⁹⁰ Fadhil, Muhammad Shirazi. (Head - *Shams Al-Hudaa* and *Academic Master in Al-Ghanna Al-Islaamiyyah*). Interviewed by researcher. Maktabatul Imam Muhammad Al-Beidh – Mambui, September 2020 ,23.

Fadhil is unique in a number of ways. He is one of *Al-Beidh*'s students with immense love for his teacher. It was therefore easy for him to withstand pressure from him since *Al-Beidh* was non-apologetic to his students when they messed up especially in academic matters. He could directly summon them wherever they were; sometimes even in front of learners. It is that love that prevents him from terminating his services from *Al-Ghannaa* no matter what because *Al-Beidh* left the institution under their care.

He is one of *Al-Beidh*'s students who are dedicated and passionate about teaching. He teaches under tight voluntary schedule. As other teachers rest during their free times, he is engaged in imparting knowledge. After *Al-Ghannaa* post-fajr *Fiqh* session in *Masjid Riyadh* he leaves the mosque for *Shams Al-Hudaa*, comes back to *Al-Ghannaa* at 9am then leaves for *Shams Al-Hudaa* at 11.30am. After *Dhuhr* prayers comes back to *Al-Ghannaa* then leaves for *Shams Al-Hudaa* after *Asr* prayers around 4pm. Because sometimes he would be away, he initiated 2 a.m. classes. Students came to learn at that time in great numbers leading to establishment of boarding section for *Shams Al-Hudaa*. This 2 a.m. session are maintained to date. I witnessed classes going on after *Fajr* during COVID 19 era when he volunteered to teach the candidate class after *Fajr*.

Ustadh Fadhil just like his teacher decided to render his services as a teacher in *Madrasatul Shams Al-Hudaa* free off charge. According to *Fadhil Muhammad Umar*¹⁹¹ *Shamsil Hudaa* was established by *Al-Marhum* (The Late) *Ustadh Ahmad Umar Mubaarak* in 1996 as a day *madrasa*. *Ustadh Fadhil Muhammad Umar* took over after the death of *Ahmad Umar*

¹⁹¹ Ismail, Mumba Muta, Fadhil, Muhammad Umar and Ya'qub Dido Hiddi. (Al-Ghannaa teachers). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambrui, November ,14.2018

Mubaarak in 2005. In 2007 *Ustadh Fadhil* incorporated boarding section to the madrasa. As at November 2018 there were 60 boarders and 250 day scholars. All girls are dayscholars. In 2014 *tahfidh* section was introduced. So far the institution has ten graduands from the *ta'alim* (academy) section and 10 from *Tahfidh* (Quran memorisation). It also hosts learners from within the country and outside.

He is one of *Al-Beidh's* students who demonstrated contentment life prioritizing focus in his endeavours. Many greener pastures came his way at *Al-Ghannaa* but he turned them down because of his *Sheikh*. Some of the prospective bosses were even courageous to face the *Sheikh* on his behalf but he assured them that there was no point of doing that since *Fadhil* himself is disinterested. *Fadhil* deliberately 'denounced money' inspite of receiving a salary of three thousand shillings per month which sometimes delayed. I hope that is why *Al-Beidh* preferred to address *Al-Ghanna* teachers as *wenzangu* (colleagues) as opposed to *waajiriwa* (employees). *Fadhil* assertively discloses that the *fat-h* (spiritual enlightenment), *nadhrah ya Sheikh* (mentorship of his teacher) *na kuubusu mkono wake* (and kissing his hand frequently) as being the greatest sources of motivation he had ever anticipated which he considered more valuable than money.

Fadhil is one of *Al-Beidh's* students who loved reading. Lucky enough he got from his teacher what many did not get. He learnt *Minhaj*, and together with *Sayyid Arif Al-Beidh* he managed to learnt *Tafsir Al-Quran* (*talaqqi*; directly from him) and *Twibb* (Islamic medicine) after which the two were given *Ijazah*. He went for Bachelor's Degree (2014 - 2017) in *Usul- Al-Deen* (Islamic Studies) from *Jami'at Al-Ulum wal Teklojia* in Yemen which has its satellite campus in Nairobi. He is aspiring for a Masters Degree.

Furthermore *Ustadh Fadhil* as a powerful debater who participated in a number of debates against the *salafi* and *Shi'ah*, holds that debates are necessary in our societies. The laymen must be exposed to evidence and reality in order to make rational decisions on what to believe in. He happened to have participated in debates in Garseni on in defence of *maulid* Garissa against typification or rather classification of *tawheed* (Islamic monotheism) also in Mombasa (*Masjid Sakina*), Eldoret and Moshi. In fact *Sheikh Muhammad Al-Hadi Al-Haatimi* is a direct product of *Ustadh Fadhil's* endeavours in nurturing Muslim debaters and critiques.

4.5.7: *Ustadh Muhammad Ali Uthman Butte*



Fig. 4.7: Portrait of *Ustadh Muhammad Ali Butte* (Courtesy *Majma'*)

*Ustadh Muhammad Ali Butte*¹⁹² was born in Mombasa March 4, 1979. He comes from Pokomo community. He started to learn Quran from the home *madrassa*; *Markaz Swalihina* under *Ustadha Maryam*. He was taken to *Majlis Al-Maarif* (Kikambala) for Quran memorization classes under *Sheikh Yassin*. Unfortunately, he dropped out due to hunger strike that hit them at *madrassa* when he had only memorized two out of the thirty parts of Quran. On return to *Markaz Swalihina*, he went through *faswl al-Awwal* up to *Thalith* (grade one upto three). However, in 1990, he was taken to *Al-Ghanna* before completing grade three. It took him approximately eight years studying. He graduated from *Al-Ghanna Al-Islaamiyyah* on January 5, 1997.

Upon graduation he reported directly to the home *madrassa*; *Markaz Swalihina* where he began rendering his service as a teacher. As time went by, the administrative role was delegated to him by the father since 2004 when the father retired from teaching to deal with office work only. *Ustadh Muhammad* therefore was in charge of everything. However, he would the father in sensitive matters as though the father was training the son on administration hands on. In 2009, the father was incapacitated by paralysis therefore officially handed over the administration to the son. In 2012, the father died.

Ustadh Muhammad Butte confirmed that his administration has produced over one hundred students since his tenure in 2004 adding that many of those who graduated from *Markaz Swalihina* are spread all over Kenya. In the upcountry, his students are in places such as Kakamega, Loitoktok, Lokichoggio and Eldoret. However, in Mombasa particularly Kisauni and Tana River they are very many. Most of these students are *madrassa* teachers and also *du'at*.

¹⁹² Muhammad, Ali Butte. (Principal - *Markaz Swalihina* and *Al-Ghanna* alumni). Interviewed by researcher. Markaz Swalihina Kisauni – Mombasa, May 2019 ,10.

Besides working as a teacher in *Markaz Swaalihina*, *Ustadh Muhammad Ali Butte* also took up the role of Imam at *Masjidul Huda* in Bamburi since 2003. He also serves as a Kadhi; hoping to be gazetted in the Kenya Gazette since he is among those who have sent their applications.

He is also a member of some societies in Kenya including Coast Inter-Faith Council of Clerics - CICC¹⁹³ where this year (2020) he has been elected as Vice Secretary. The interfaith society is aimed at creating harmony between people of various faiths for peaceful co-existence and tolerance. He is also the Treasurer to **Supkem – Mombasa County branch**.

Ustadh Muhammad Butte jointly participates with *Ustadh Badru Khamis* in a two-hour live-program known as *Waswia wa Ijumaa on Radio Rahmah*. As a active youth in the realm of *da'awah* he records more than one hundred video lectures yearly including *Ramadhan* lectures in various mosques, Friday sermons and other occasions where he is invited as a guest speaker. Such lectures are available in the You Tube Channel *Markaz Swalihinal- Islamy Mombasa Kenya*.

i. *Himma na Bidii ya Juu*

Utmost Zeal and Hardwork

ii. *Sababu Zinazoondosha Barka katika Majumba*

Reasons that Remove Blessings from Households

iii. *Usitangaze Madhambi yako*

¹⁹³ According to <https://cicckenya.org> accessed on June 12, 2019, CICC is a clerical organization dedicated to using intra-and interfaith dialogue to promote peace, security and development in the republic of Kenya. Its membership is drawn from institutions of Islamic, Christian, Hindu and African Traditional Faith.

Do not Publicize your Sins

iv. *Alama Kubwa za Qiyamah*

Major Signs of the Hour

v. *Kwa nini Talaka Zimekuwa nyingi*

Why Divorce cases have escalated

vi. *Unyenyekevu wa Mtume Muhammad*

Humility of Prophet Muhammad

vii. *Mambo Yanayozuia Rizki*

Factors that Block one's Provision.

The above six students of *Al-Beidh* whose histories have been explored briefly come from **Giriama**, Digo, Bajuni, Sharif, Somali and Pokomo communities respectively. This is a pointer that *Al-Beidh*'s efforts to carve out academicians, *du'at* economic think tanks and generally, generations of *sheikhs* impacted across many communities. More importantly, it is an attempt to fill into the wide gap of the roles of '*ulamaa*' in East Africa.

4.6: Reforms in *Madrasa*

It is evident that *Al-Beidh* made some reforms in the *madrasa* system. He first developed a curriculum for his *madrasa*, introduced professional records in the form of record of work and individualized system of promotion in his *madrasa*.

4.6.1: Development of a Curriculum

A curriculum is the combination of instructional practices, learning experiences, and students' performance assessment that are designed to bring out and evaluate the target of learning outcomes of a particular course.¹⁹⁴

In correlation with the above stated definition, *Shao-Wen Su* considers curriculum as an umbrella term that includes “teaching curriculum, learning curriculum, testing curriculum, administrative curriculum and the hidden curriculum.”¹⁹⁵ Informed by the two definitions we shall analyse *Al-Beidh*'s curriculum touching on teaching and learning methods, testing, administration and the hidden curriculum.

Sayyid Muhammad Al-Beidh was responsible of developing a curriculum for his *madrasa*. We shall eventually analyse *Al-Beidh* as a curriculum maker guided by the above definitions.

To join the institution as a student, the only condition was zeal and readiness for learning and that the learner besides being Muslim he should be ready to abide by all the *madrasa* rules and regulations he was to learn head on. No minimum entry age. *Al-Beidh* divided the whole course into eight outstanding levels each level called *Fasl* or *Qism*.

Al-Beidh primarily adopted the content he was fed by his teachers in Lamu. This included contents that were written by his uncles including *Sayyid Hassan Badawy*, *Sayyid Ali-Badawy* and from other scholars of various Islamic sciences. In the event of developing the curriculum he edited some of such works and wrote fresh content as well. Finally, he generated not only course outline but also a series of course books combined in one volume that was released in print out before his death.¹⁹⁶ Initially the written manuscripts were reproduced through photocopying. *Al-*

¹⁹⁴ ‘Definitions of Curriculum’ http://www1.udel.edu/educ/whitson/897s05/files/definitions_of_curriculum.htm accessed on July 4, 2020 at 10.52pm

¹⁹⁵ Shao-Wen Su, ‘The Various Concepts of Curriculum and the Factors Involved in Curricula-making’, in *Journal of Language Teaching and Research*, Vol. 3, No. 1, January 2012, (Academy Publisher: Finland, 2012), 153-158.

¹⁹⁶ Refer to *Durus ‘alaa Nahj Al-Ghannaa Al-Islaamiyyah*.

Beidh had special students who acted like his scribes they made his work easier by writing those books. The students include *Muhammad Sa'id Khattwaat*, *Sham Uthman Msham* and *Muhammad Ali Butte*. Here are the major subjects that were taught by *Al-Beidh* in *Al-Ghannaa Al-Islaamiyyah*.

Table: 4.9: Subjects offered at *Al-Ghanna Al-Islaamiyyah*

SUBJECT	Branch/ Description
1. Quran	Recitation of Quran <i>Tahfidh</i> (Memorisation) <i>Qira'at</i> (Quran Dialects) <i>Tafsir</i> (Commentary of Quran)
2. <i>Hadith</i> (Tradition of Prophet Muhammad s.a.w.)	Selected Hadith <i>Mustalahul Hadith</i> (The Sciences of <i>Hadith</i>) Major collections of Hadith
3. <i>Fiqh</i> (Islamic Jurisprudence)	School of <i>Imam Shafi'</i> being emphasized
4. <i>Seerah</i> (Biography of Prophet Muhammad s.a.w.)	Biography of Prophet Muhamad (s.a.w.) Life histories of the 4 Rightly Guided Caliphs
5. <i>Akhlaq</i> (Muslim Ethics)	Islamic moral values
6. <i>Tarikh</i> (History)	World History History of the Islamic dynasties
7. <i>Lugha</i> (Arabic language)	<i>Asmaa</i> Names of items Categories of words <i>Nadhm</i> (Arabic classical poetry) <i>Nahw</i> (Arabic Grammar) <i>Swarf</i> (Morphology of words) <i>Balagha</i> (Rhetorics) <i>Takhaatub</i> (Oral debates) <i>Inshaa</i> (Composition Writing)
8. <i>Tasawwuf</i> (Sufism)	Sufism
9. <i>Jughrafia</i> (Geography)	The continents Names of prominent seas, lakes, mountains, rivers etc.
10. <i>Fara'aidh</i> (Groups)	The Science of Inheritance

11. <i>Miiqaat</i> (Times)	The Science of Time. To facilitate calculation of prayer times with accuracy.
12. <i>Hisaab</i> (Mathematics)	Arabic numerals, arithmetics and Ratios

As far as teaching methods are concerned, three common methods used were: “*rote learning, guided problem-solving and diagnostic teaching*. Each of these methods is suitable for achieving different goals.¹⁹⁷ Rote learning being used mainly for memorizing Quran selected *Hadith* and *Seerah* , whereas guided-problem solving being used to teach a greater number of disciplines that are skill-oriented including, mathematics, *Usul Al-Fiqh* and some Literary skills including *Nahw* (Arabic Grammar), *Balagha* (Rhetorics) and *Swarf* (Morphology of words). Diagnostic teaching on the other hand is commonly used for facilitating creative writing and research based presentations such as *Muhaadhara* (Discourse), *Munaadharah Nadhm* (Poetry) and *Insha* (Composition).

The main teaching method as stipulated by *Al-Beidh* was basically expository. The student was expected to learn the contents from any senior colleague, and then present it to the teacher for assessment. This meant that each student should be in good terms with the senior counterpart whom he would always need for coaching. Presentation of the content was mainly done orally; as translation of the Arabic script of the reference materials; translated into *Kingozi* dialect of Kiswahili language. Lecture method was used mainly in the mosque during Quran translation sessions and selected *hadith* books.

Individualized-oral-presentation was the main method of assessment. This was applicable to majority of the subjects. Subjects that are literary in nature such as *Insha* (Composition) and

¹⁹⁷ World Book International, ‘Education: Learning and Teaching’ in *The World Book Encyclopedia*, Vol. 6, (London: World Book Inc., 1994), 90.

Munadhwarah (Comparative writing), the learner was expected to present written work for marking. There was only one exam administered to the Level seven students upon completion of the examinable course work.

With reference to co-curricular activities *Al-Beidh* at the onset of his teaching career used to take his students for a swimming session at the beach on every Thursday. *Abdallah Hassan Hussein*¹⁹⁸ recalls those good days when *Al-Beidh* age-mate teacher was vibrant in co-curricular activities. However, what was sustained to old age was after-*Asr-qaswidah* training session. During this time each student was expected to be seated outside *Riyadha Mosque* busy training in varied artistic skills. *Al-Beidh*, too, personally had a session of nurturing the art of *qaswida* performance in the madrasa every Sunday mid-morning.

As part of co-curricula activities *Al-Beidh* sponsored his students for tours and day-outs. The trips ranged from local, regional and even international. However there were conditions to be met. At the time of travel, a student should have hit the content coverage threshold and free from any indiscipline issues. A student who is well trained in the varied artistic skills would always have first priority if they met the above conditions.

Though *Al-Beidh* crafted out a curriculum blatantly for his *madarasa*; *Al-Ghannaa*, it was evident lately in the 1990's that many *madrasa* teachers have been going for manuscripts at *Al-Ghannaa* to use them as instructional materials at their respective *madrasas* as they catered for the reproduction cost. Currently, print out copies are available for sale in a couple of Muslim

¹⁹⁸ Abdallah, Hussein Hassan (*Madrasatun Nur Al-Islaamiyyah* – Mambui alumni). Interviewd by researcher, Arua - Ugandan, April 8, 2017.

bookshops in East Africa being identified as *Durus 'ala Nahj Al-Ghannaa Al-Islaamiyyah* in three volumes.

Here are some of *madrasas* that follow his curriculum either full or partial. *Yunus Yunus Ismail*¹⁹⁹ *Abdi Hussein Habshi*²⁰⁰

Table: 4.9.1: Sample of Madrasas that use Al-Beidh's curriculum

NAME OF MADRASA	TEACHER'S NAME	CITY/COUNTRY
<i>Fauz wa Salam</i>	<i>Ustadh Abdallah Hussein</i>	Arua - Uganda
<i>Markaz Annajihin</i>	<i>Ustadh Yunus Yunus Ibrahim</i>	Paidha - Uganda
<i>Markaz Al-Ahbaab</i>	<i>Muzammil Mustafa</i>	Warr - Uganda
<i>Markaz Swalihina</i>	<i>Ustadh Muhammad Ali Butte</i>	Mombasa – Kenya
<i>Madsatu Makarim Al-Akhlaaq</i>	<i>Ustadh Ahmad Salim Mbarak</i>	Nakuru - Kenya
<i>Madrasatul Firdaus</i>	<i>Ustadh Habshi Said</i>	Kilifi - Kenya
<i>Ma'ahad Al-Junaid Al-Islaamiy</i>	<i>Shiekh Samir</i>	Zanzibar
<i>Madrasa Jabal Nur</i>	<i>Ustadh Gicha Athuman</i>	Mwanza – Tanzania
	<i>Ustadh Mardhiyyu Musa Salim</i>	Dar es Salam - Tanzania

¹⁹⁹ Yunus Ismail Yunus, Rajab Ahmad and TwahirAhmad. (Ugandan-Ziyarah attendants). Interviewed by researcher. Masjid Al-Jami' – Mambrui, November 8, 2015.

²⁰⁰ Abdi, Hussein Habshi. (Servant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Masjid-Al-Jami' - Mambrui, November 9, 2015.

*Sheikh Samir*²⁰¹ appreciates the fact that *Al-Beidh* allowed the bench marking force to borrow a leaf from *Al-Ghanna* when they were about to launch *Ma'ahad Junaidy Al-Islaamiy* in Zanzibar. He is grateful that *Al-Beidh* sat with the task force for around two days and gave them the blue print on how to operate the prospective learning centres.

4.6.2: Record of Work and work Organisation

I observed during my field trip to *Al-Ghanna* April 2018 that students were expected to record work covered at individual level for each section covered daily in each subject. After *Fajr* prayer, the students recited *Quran* verses which they were expected to have memorized last night followed by *Fiqh*. And in the evening the students studied: *Fiqh* and *Tasawwuf*. The books of *Fiqh* again and *Tasawwuf* were coded manually by *Al-Beidh* himself during his lifetime. So each time a student read a section of the book he was expected to record with the teachers. He was expected to confirm the same before he is allowed to recite what he was taught in the former session.

The other disciplines that were taught during the day time, in the tuition block were first to be endorsed by the teacher who facilitated the learning. Each learner was to take the endorsed work for record on weekly basis to the teacher in charge.

I also discovered that the students are arranged in ranks; seated on what I call *mini-desks*.²⁰² Ranking was based on the magnitude of the work covered in the curriculum. Swaps were normal

²⁰¹ Sheikh, Samir. (Ally to Sayyid Muhammad Al-Beidh and Principal, Markaz Al-Junaidy - Zanzibar). Sermon during Ziyarah. Mambrui, October 31, 2016.

²⁰² These are short desks without the seating section unlike the normal desks. It is mainly used for keeping learning materials inside and the top area used for writing or reading while the learner is seated on the floor.

in case a student overtook his comrade even by a section. The swaps were expected to be automatic even without initiation or order from the teachers.

4.6.3: He Reviewed mode of Promotion of Students

*Fadhil Muhammad Umar*²⁰³ accredited *Sayyid Muhammad Al-Beidh* as the pioneer of a new system of promotion to the next academic level in *madrasas*. *Al-Beidh* held that each student should be promoted according to personal effort. That means if a student is a fast learner and hard working, one should be able to finish within the shortest time possible. *Fadhil* used himself as an example. He said that he personally completed his studies in approximately four years. *Ustadh Badru Khamis* as seen earlier took 3 years to study from *Madrasatun Nur* while *Sheikh Abu Hudheifa* on the other hand took 5 years. *Ustadh Muhammad Ali Butte* took approximately eight years to finish his studies at *Al-Ghannaa Al-Islaamiyyah*.

*Muhammad Ali Uthman Butte*²⁰⁴ remarks that *Al-Ghannaa* system is a special case and one of its kind. It is the only *madrasa* where a candidate will be examined alone. *Muhammad Ali Butte* uses himself as an illustration. He was examined alone and graduated alone. He says if he was to graduate with ‘others’ it would have meant that he was to either leave the course half way or to delay for one full year waiting for those who were behind him. Those who graduated one year before me were: *Sayyid Swaleh Arif Al-Beidh*, *Ustadh Hassan Kilele*, and *Ustadh*

²⁰³ Fadhil, Muhammad Umar. (Student of Sayyid Muhammad Al-Beidh and Teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna - Mamburi, November 5, 2016.

²⁰⁴ Muhammad, Ali Butte. (Principal - *Markaz Swalihina* and *Al-Ghanna* alumni). Interviewed by researcher. Markaz Swalihina – Mombasa, May ,10 .2019

Muhammad Karega Kassim. After his graduation those who followed after him were *Ustadh Abdillah Mfaume* from Moshi and *Ustadh Fadhil Muhammad Umar*.

4.7: Maktabatul Imam Muhammad Al-Beidh (Imam Muhammad Al-Beidh Library)

Maktabatul Imam Muhammad Al-Beidh which I personally surveyed on 12/9/2020 accommodates over three thousand books. The evolution of the library is quite inspirational. Due to his extensive and considerable love for reading books, *Al-Beidh* dedicated himself to buying books. Evidently, he was ‘fast and avid reader’ for if he borrowed a new book he came across from a colleague he met in his ventures he would silently sit down for some hours read and even comment. His former wife *Umm Al-Kheir* acknowledges that if it happens that she was a way for week she would find heap of books in bed as he would be reading upto three different books over-night.

Since the love for books was triumphant enough he bought as many books as the means could allow and read them. Quickly, the number of the books multiplied. Eventually, he could no longer accommodate them in his residential room. In 1994, he shifted the excess books to ‘*Habib Ali Room*’. As the number of books increasingly multiplied and upon construction of *Al-Ghanna* tuition block in 1997 the books were now shifted to a place he identified as *Suwanul Kutub* (Book store). Later on the room turned out to a simple library with shelves fixed on the walls. The shifting of the books was not an event but a process as *Ustadh Ya’aqub Dido*²⁰⁵ explains. He forbade shifting of any to the library lest he had read and endorsed it.

Close to ninety eight percent of the books in the library are in *Arabic* language. and largely religious books. There are over thirty different books on Quran sciences, Hadith sciences,

²⁰⁵Ya’qub, Dido Hiddi *Tarikh ya Al-Imam Ar-Rahil Sayyid Muhammad bin Sharif Sa’di Al-Beidh* (video lecture recorded during 1442/2020 Ziyarah in *Maktabatul Imam Muhammad Al-Beidh*) Mambrui, , September 17, 2020.

Fiqh and History respectively, clustered according to the subject matter. Books on biographies are also available including biography of Prophet *Muhammad* (s.a.w.), companions and some notable Muslim personalities. Some of English books include:

Table: 4.9.2: Sample of English books in *Al-Beidhs* Library

BOOK TITLE	AUTHOR
1.The Books of Assistance	Imam Haddaad
2.412 Medical Sciences in the Holy Quran and Sunnah: New Knowledge from These Timeless Sources	Professor A. M. Adam
3.Confessions of a British Spy	M. Siddik Gumus
4.Endless Bliss	Se'âdet-i Ebediyye
5.Yemen Dancing on the Heads of Snakes	Victoria Clark
6.The World Book Encyclopedia	World Book International
7.The Choice : Islam and Christianity	Ahmed Deedat
8.Essays on Islamic Topics	Ebrahim Kazim
9.History of Malindi: A Geographical Analysis of an East African Coastal Town from the Portuguese to the Present	Esmond Bradley
10.Marxisms and other Western Fallacies: An Islamic Critique	Ali Shari'ati



Fig. 4.8: Frontal view of *Imam Muhammad Al-Beidh Library*



Fig. 4.9: Researcher surveying *Imam Muhammad Al-Beidh Library*

4.8: His Academic Works

Al-Beidh left behind a number of literary works. Some of the works were published during his lifetime others were published later and some have remained manuscripts. Some have remained unpublished hitherto. This section will basically give a description of his literary works.

4.8.1: *Durus alaa Nahj Al-Ghannaa Al-Islaamiyyah*



Fig. 4.9.1: From left are cover photos of collection of subjects from Level 1-5, Level 6 and lastly for level 7

This is a collection of disciplines that are taught in *Al-Ghanna Al-Islaamiyyah*. The subjects recorded therein include: *Fiqh* (Islamic Jurisprudence), *Hadith* (Prophet's tradition), *Seerah* (Prophet's biography), *Tarikh* (History), *Jughraafia* (Geography), and *Akhlaaq* (Muslim Ethics) among many others. *Al-Beidh* collected his own authorships and works from various scholars including his uncles and combined them as a book. He was the one responsible of editing the same where he felt necessary.

4.8.2: 'Ujaalatul Qaadim

The full title of the book is '*Ujaalatul Qaadim Sharh Qaswiidati Ibn Salim* (Food for the stranger: Commentary of Qaswiidat of the son Salim). This is commentary on the *Swafat lii Humayya Khalli* a *qaswida* that was written by *Sheikh Abu Bakr bin Saalim*; a reknowned scholar in Yemen. The *qaswidah* remained ambiguous over years even to the people of Yemen. It is *Al-Beidh* who was the eye opener to the meanings of such *qaswidah* to the *Sufi* world. People began to understand what it meant after reading '*Ujaalatul Qaadim* which *Al-Beidh* wrote when he was twenty four years old.

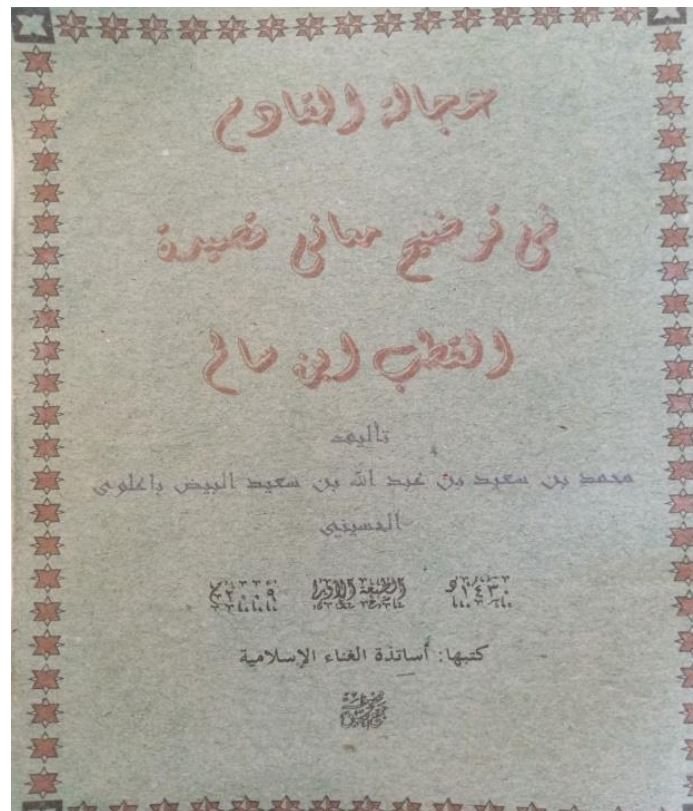


Fig. 4.9.2: Cover of 'Ujaalatul Qaadim

4.8.3: Rihlat Hadhramaut (Hadhramaut Tour)

This book gives description of *Al-Beidh's* tour to *Hadhramaut* in 1983. It is a detailed nation of what *Al-Beidh* encountered or rather explored including sceery stories and legacies of his pre-decessors in Yemen. The same book also gives the historical account of *Al-al-Beidh* (Generations of *Al-Beidh*) tracing the first person to be identified as 'Al-Beidh' (*Ahmad Al-Beidh bin Abdil-Rahman Swahib Mirbaat*) in the given clan up to his own father.

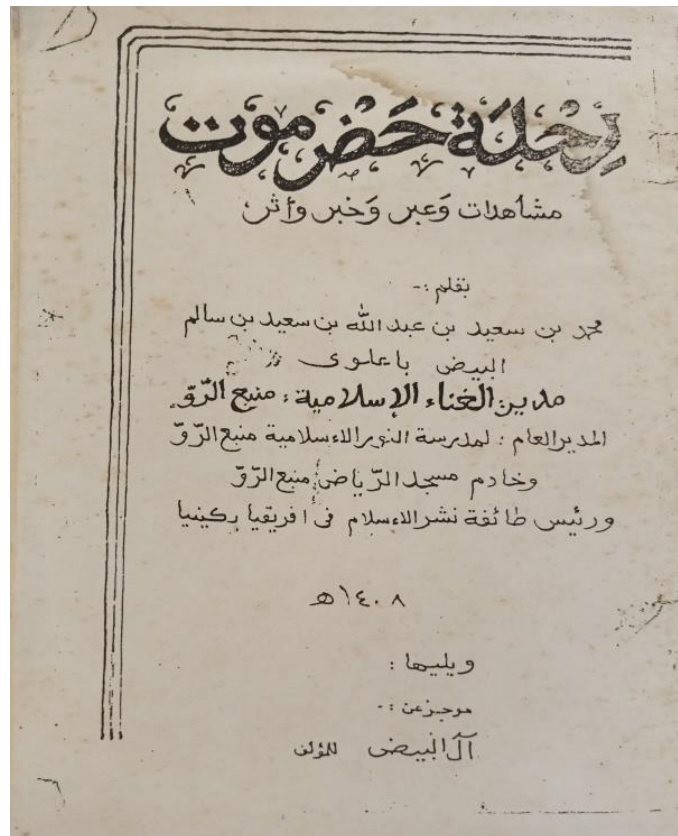


Fig. 4.9.3: Cover of *Rihlat Hadhramaut*

4.8.4: *Tandhwid Al-Baswaair*

Full title of the book is *Tandhwid Al-Baswaair bi La-aal Al-Ash-baah wan Nadhaair* (Refining the Insight with the Jewels of ‘*Al-Ash-baah Wan Nadhwaair*’) It is a summarized and simplified edition of *Al-Ash-baah wan Nadhwaair* by *Imam Jallal Diin As-Suyuutwi* containing 40 principles of reason or rather logic applicable in the Islamic jurisprudence.

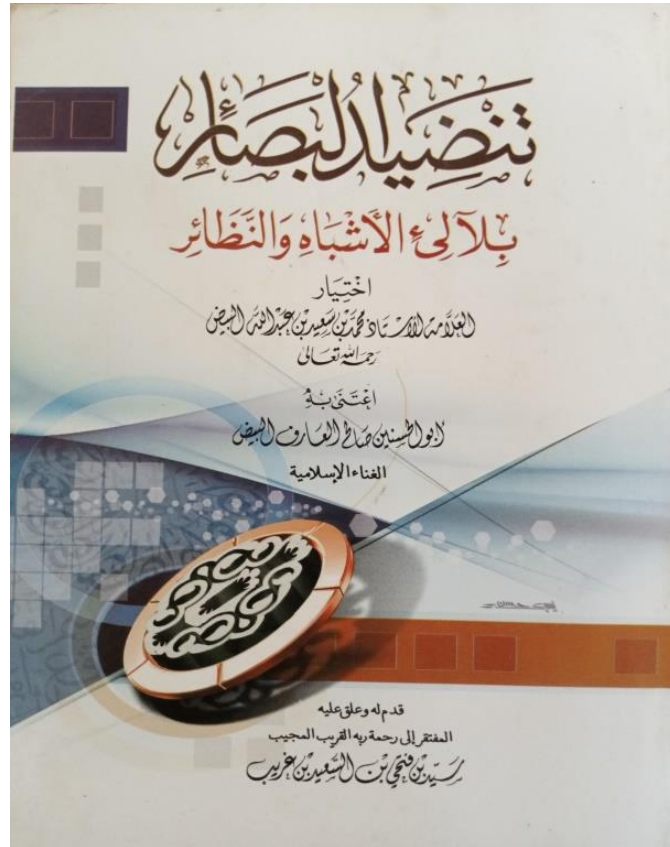


Fig. 4.9.4: Cover of *Tandhwid Al-Baswaair*

4.8.5: *Rashafaat An-Nahlaan*

Full title of the book is *Rashafaat An-Nahlaan min Mawarid Kitab Al-Itqaan* . This is a summary of *Al-Itqaan Fii Ulum Al-Quran* by Imam Jallal Diin As-Suyuutwi highlighting some branches of Sciences of Quran including: ‘*Iraabul Qur’an*’ (Grammar of Quran) and ‘*Ijaazul Quran*’ (Miraculous nature of Quran).

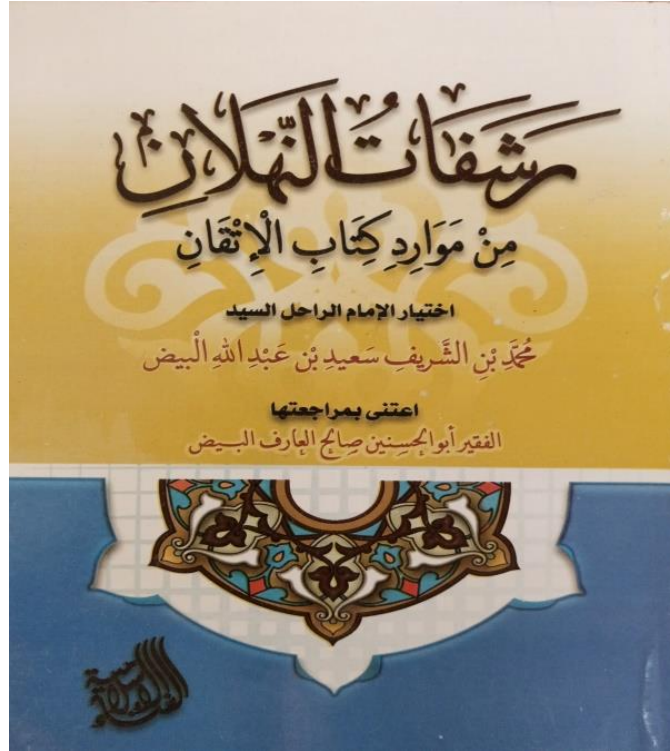


Fig. 4.9.5: Cover of *Rashafaat An-Nahlaan*

4.8.6: *Khair Hadiyyah* (Precious Gift)

The full title of the book is *Khair Hadiyyah fi Twariqa al-Saadat Al- 'Alawiyyah* (Precious Gift on the Nobles of *Alawiyyah* Order). This is a historical description of development of *Tariqah 'Alawiyyah*; as the fountain or rather genesis of the *Sufi* orders. The book is in the form of classical Arabic poetry composed of one hundred verses.

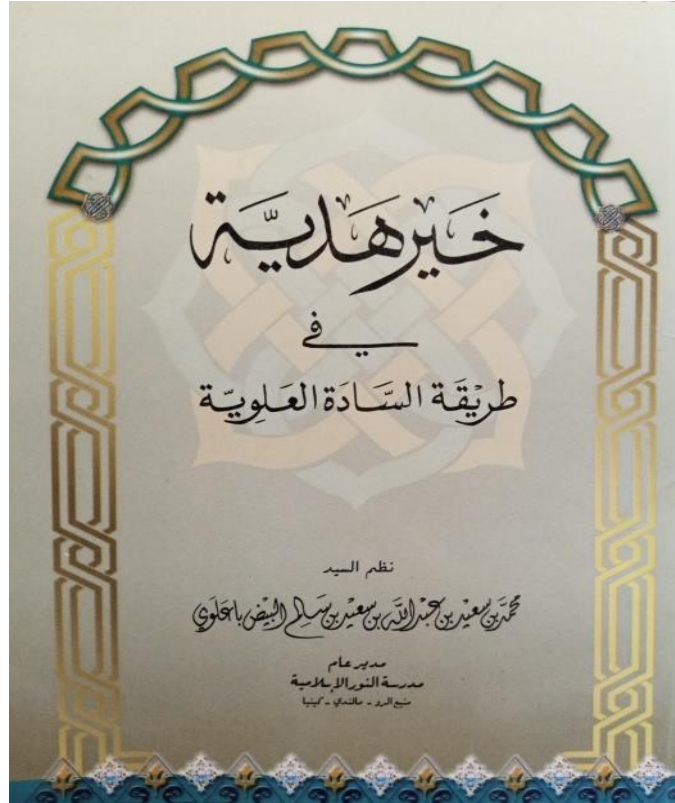


Fig. 4.9.6: Cover of *Khair Hadiyyah*

4.8.7: *Qutuf Ar-Rabi'* (Selections for *Rabi'*)

Full title of the book is '*Qutuf Ar-Rabi' fi Mad-h Twaha Ash-Shafi'* (Selections of *Rabi'* for Praising Twaha the Intercessor.) It is a collection of ninety five poems that *Al-Beidh* selected for reference during the months of maulid (*Rabi'ul Awwal* and *Rabi'uth Thani*). Eleven out of the qaswida are his part of his own composition and one written by his mother Al-Habaaba Fatimah bint Ahmad Badawi.



Fig. 4.9.7: Cover of *Qutuf Ar-Rabi'*

4.8.8: *Tarikh Al-Habib Swaleh*

This book attempts to describe the life history of *Al-Beidh*'s second maternal grandfather *Habib Swaleh*. He also attempted to describe the life of his paternal grandfather, *Sharif Abdallah Al-Beidh* and how he linked up with *Habib Swaleh* in Lamu. It also explains some *Sufi* ideologies and concepts e.g meaning of *sharif*, *habib*, *wali*, *qutb* etc.

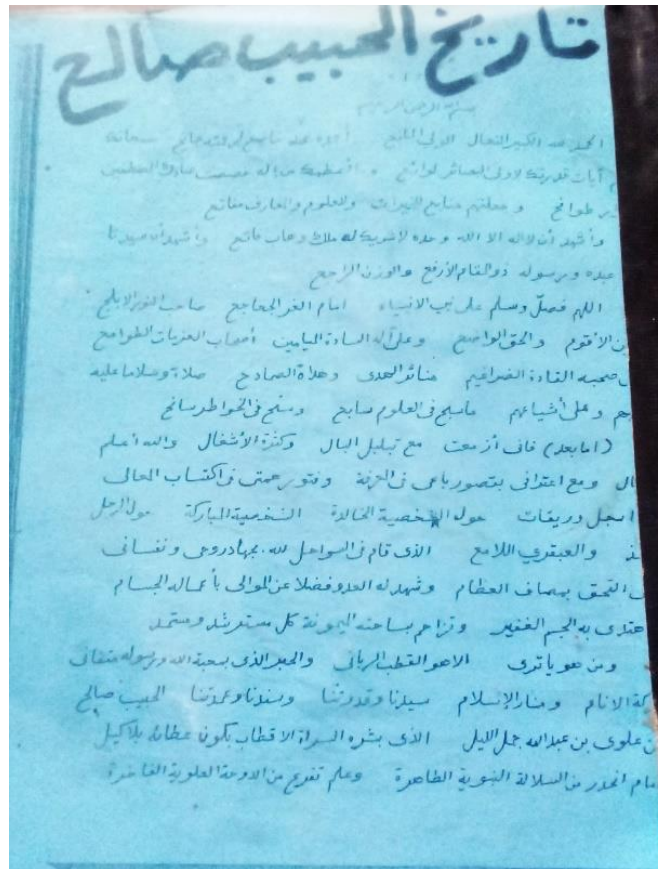


Fig. 4.9.8: Cover of *Tarikh Al-Habib Swaleh*

Other books that were written by *Al-Beidh* include: *Diiwanush - Shi'ir, Maqaamatul Hariiry* in Kingozi,²⁰⁶ *Al-Istidlaal*²⁰⁷ *Nafaaisul Ghurar Sharh Simtwud Durar*²⁰⁸, and *Al -Walad Al-Swaalih*²⁰⁹

4.9: Contribution to Kiswahili

Sayyid Muhammad Al-Beidh has also played a role in preservation of Kiswahili language particularly the *Kingozi* dialect. *Swaleh Arif Al-Beidh*²¹⁰ *Al-Beidh's* authority and efforts in preservation of Kiswahili were evident in majorly two ways. First, he translated Arabic songs to Kiswahili while retaining the poetic features. Secondly, he wrote many *qaswaid* in *Kingozi* dialect. Some of his *Kingozi* - poetic works were:

- i. *Madhwas-Swidqu* by *Maulana Al-Haddad*; poetically translated to Kingozi.
- ii. *Lighairika maa madadtu yadaa* by *Ummu Kulthum*; poetically translated to Kingozi.
- iii. *Burda, Hamziya* and *Banat Su'adi*; all translated to Kingozi.
- iv. *Teremani*; a *qaswida* originally written in Kingozi.

Forthly, he never shied away from disclosing his discontentment on bad use of Kiswahili language. He would for instance correct; '*ni miomo wala sio midomo. Midomo ni ya ndege kama*

²⁰⁶ This is a book written in the ancient Arabic language with very difficult vocabulary. So, *Al-Beidh* decided to translate the book into *Kingozi* believed to be the oldest Kiswahili dialect. He had actually translated a quarter of the book when a researcher from United Kingdom appeared and borrowed the original of the same book and disappeared with it something that *Al-Beidh* is said to have lamented over and over.

²⁰⁷ This piece of work that deals with what is considered 'controversial' *Sufi* practices. He wrote the book to justify or rather authenticate practices that were seen as 'irreligious' including by some Muslim scholars including: *talqin, maulid, duff* and *ziyaatul qubuur*. The content of the book is organized according to the Arabic alphabetical letters.

²⁰⁸ This is a commentary of the book of *Seerah* (biography of Prophet Muhammad) known as *Simtwud Durar* written by *Ali bin Muhammad bin Hussein Al-Habshy*. He simplified the difficult language used and rendered it into simpler classical Arabic for the common reader.

²⁰⁹ A book on Islamic morality.

²¹⁰ *Swaleh, Arif Al-Beidh*. (Son to *Sayyid Muhammad Al-Beidh* , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

vile kuku maana wao hudoma 'It is *miomo* (lips) and not *midomo* (beaks).²¹¹ Beaks are for birds which they use to bite. Moreover he made *Kingozi* medium of instruction in his *madrassa*. In fact there are some subjects that were primarily written in *Kingozi* that are still taught in his institution e.g *al qaswidatuz zainabiyya*, *Tunu 'aali* and *akhlaaq* for *faswlul awwal* (standard one). The latter is written in two languages; Arabic in prose then translated poetically to *Kingozi* in the next paragraph. The *Kingozi* is written in *Arabic* script.

Moreover, *Al-Kindi* and *Arif* had witnessed *Al-Beidh* being visited by academicians. A good example is Prof. *Ahmad Nabahani* famous researcher of Kiswahili in Mombasa who used to visit *Al-Beidh* to consult him on matters to do with Kiswahili. *Al-Kindi*²¹² and *Arif* asserted that even many of the terms introduced into *Kiswahili sanifu* (official Kiswahili) were an outcome of those consultations. *Arif* added that Professor *Nabahani* is said to have acknowledged him in one of his book; which they have a copy. The book was describing the genesis of *runinga*, *maninga*, *rununu*. This was an attempt to give the genesis of the words *runinga* and *rununu* for *television* and *mobile* phone respectively. All these were an outcome of their seatings. *Arif* added that Prof. *Nabahani* never did anything regarding Kiswahili without consulting *Al-Beidh*.

²¹¹ Ibid.

²¹² Abdallah, Hassan Al-Kindi. (Friend to Sayyid Muhammad Al-Beidh, who settled in Mumias). Interviewed by researcher. Al-Ghanna-Mambrui, September 17, 2020.

4.9.1: Conclusion

The chapter discussed intellectual contributions of *Sayyid Muhammad Al-Beidh*. We have seen how *Al-Beidh* as a scholar converted Mambrui into a village of scholarship. Thus, through his headship in *Madrasatun Nur* several other madrasas came to birth in Mambrui a factor that led to influx of students into Mambrui from across East Africa due to the availability of alternatives. Through teaching for over five decades, *Al-Beidh* managed to generate '*ulamaa* and *Sheikhs* who furthered the same course. We have seen that part of his academic reforms in the madrasa system was development of a curriculum for his institution. However, the curriculum ended up becoming a model curriculum for many other madrasas in East Africa. He also introduced record of work in madrasa and individualized promotion of students. The chapter has also shown how *Al-Beidh* managed to establish a library which was named after him as *Maktabatul Imam Muhammad Al-Beidh* (Imam Muhammad Al-Beidh Library) after his death. Finally *Al-Beidh* left behind a number of books including *History of Habib Swaleh*. Quite a good number of his works are used as reference materials in his madrasa.

CHAPTER 5

5.0: CONTRIBUTIONS AND ACHIEVEMENTS OF SAYYID MUHAMMAD AL-BEIDH IN DA'AWAH

5.1: Introduction

Da'awah contributions and achievements refer to those contributions or achievements that are directly connected with a Muslim's spirituality. This section will evaluate how *Al-Beidh* impacted on the spiritual life of people. We shall show how *Al-Beidh* through mobilization for the construction of *madrasas* and mosques, reviving of *da'awah* tours, giving mosque lectures his role as a model of *du'at* and finally the motivation behind his obsession in *da'awah* contributed to developing the spirituality of the community.

5.2: He mobilized for Construction of *Madrasas* and Mosques

A *madrasa* and a mosque are two institutions wherein the indoctrination of Muslim dogma takes place. These two institutions play a formidable role in nurturing spirituality in Muslim faith among other various roles.

It was evident that *Al-Beidh* played a role in establishment of *madrasas* and mosques. He is not only accredited for having been an ideologue but also giving monetary contribution on the projects or mobilized some wellwishers to do some funding. We shall use Mwanza - Tanzania as an illustration. *Gichan Uthman Iddi*²¹³ says: *Ameasisi vituo zaidi ya vitano Mwanza*. (He mobilized for more than five institutions in Mwanza.) *Gichan* categorically mentioned the names of the institutions as follows:

²¹³ Gichan, Uthman Iddi. (Al-Beidh's disciple from Mwanza-Tanzania in video interview). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah-Mambrui, November 11, 2015.

Table 5.1: Some of the madrasas and mosques *Al-Beidh* mobilized for their construction in Mwanza and other places. ²¹⁴

NAME OF MOSQUE/MADRASA	TOWN/LOCALITY
1. <i>Masjid Sainaa and Madrasa</i>	Kirumba
2. <i>Masjid Riyadh and Madrasa Jabal Nur</i>	Mkuyuni
3. <i>Ribaatul Ulum</i>	Nyegezi
4. <i>Masjid Sharif Sai'd</i>	Nyegezi
5. <i>Misbaahul Huda</i>	Nyakatu
6. <i>Haidariyyah</i>	Nyakatu
7. <i>Majma'ul Khairaat</i>	Langas
8. <i>Madrasatul Naqaa</i> ²¹⁵	Lungalunga
9. <i>Madrasatul Marwa</i>	Kinondo
10. <i>Masjid Hidayah</i> ²¹⁶	Kinondo
11. <i>Masjid Swalihina</i> ²¹⁷	Eshu
12. <i>Masjid Sa'adah na Madrasa</i>	Maphombe
13. <i>Madrasatul Qaadiyyah</i> . ²¹⁸	Lukore
14. <i>Masjid Huda</i>	Weruni
15. <i>Masjid Taqwaa</i>	Viphalani (Kikoneni)
16. <i>Madrasatul Nur</i> ²¹⁹	Fikirini (Chwaka)
17. <i>Masjid Nur</i> ²²⁰	Bomani

²¹⁴ Gichan, Uthman Iddi. (Al-Beidh's disciple from Mwanza-Tanzania in video interview). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah-Mambrui, November 11, 2015.

²¹⁵ It was constructed by *Sheikh Ayyub* from Mombasa. *Sayyid Muhammad Al-Beidh* was the one who placed the foundation and was the one who named it as well. He was consulted and gave the approval for construction of a *madrasa* and a mosque as well.

²¹⁶ The foundation was placed by *Al-Habib Umar bin Hafidh*. Then *Al-Beidh* brought funds in bits whenever he found some but died before its completion. It was *Sharif Salim Ba Al-Faqih* who later on brought in big support to the completion of the same.

²¹⁷ It was constructed by *Sheikh Salim Ba-Jabir* brought by *Al-Beidh* to the site. He named the mosque as 'Swalihina' following the demise of his son *Swaleh* while the construction was still on.

²¹⁸ There existed a *madrasa* known as *Al-Qaadiyyah*. So, *Al-Beidh* initiated the mosque which was named after the *madrasa*; *Madrasatul Qaadiyyah*. During the very day eight people embrace Islam.

²¹⁹ *Sayyid Muhammad Al-Beidh* brought *Hajj Ayyub* for construction of the mosque.

²²⁰ *Uliofadhiliwa* na Coast Bus walioletwa na mtu wa kutoka Lamu aliyeitwa *Muhammad Mshela*. Funded by Coast Bus brought to the site by *Muhammad Mshela* a native of Lamu

During my field trip to Mwanza August 2017 I visited *Sainaa*, *Riyadh* and *Misbaahul Hudaa* under the guide of *Sheikh Idrisa*, *Ali Bihai* and *Gichan Uthman Iddi* and *Ustadh Ismail Juma*. The above mentioned individuals volunteered to take me to these places in turns.

Gichan has observed that founding of the institutions was a reason for development of the respective areas. He recalls *Al-Beidh* encouraging them to stay put even when at the time of construction of *Sainaa* in *Kirumba* for instance the area was an isolated one. He assured them that the place will become popular as long as good and goodwill is cherished. *Gichan* concluded that whatever *Al-Beidh* foresaw has now come to pass. Natives got encouraged to settle at the vicinity of such institutions as *Sainaa* in *Kirumba* and *Riyadh* in *Mkuyuni*. *Gichan* also mentioned that it was *Al-Beidh* who was asked to name the institutions he campaigned for their establishment including *Sainaa* and *Masjid Sharif Sa'id*; which he named in memory of his father *Sharif Sa'id bin Abdallah Al-Beidh*.

5.3: He re-established *da'awah* tours

Al-Beidh, had tours throughout the year. The most established ones were Uganda tours during the month of *Rajab*, *Ramadhan* and *Maulid* tours during *maulid* festive season that officially began in the month of *Rabi'ul Awwal*.

In his commitment for the tours, *Al-Beidh* is evident to have been consistent over decades. For instance in a video shot in *Masjid Nur Kaloleni* - Kisumu, the facilitator asserts that he has observed *Sayyid Muhammad Al-Beidh* visiting the mosque for 40 consecutive years. Initially he visited the place twice a year, but when the tours expanded later on, he reduced to once in a year.²²¹ The clip also covered a video lecture in *Masjid Manyatta Arab* in Kisumu. In

²²¹ Darasa Ustadh Muhammad (*Al-Beidh*) Kisumu July 23, 2012.

the same clip *Al-Beidh* reveals that he had committed his sons to attend other places on his behalf because of his ill health. So, he stayed for two days in Kisumu instead of one. It is therefore evident that *Al-Beidh* had annual *da'awah* tours in East Africa. Let us now have a survey of the tours.

5.3.1: *Rajab da'wah* tours in Uganda

Both *Muhsin Ali Aidarus*²²² and *Arif Al-Beidh*²²³ mentioned that Uganda tours were initiated by *Habib Ali Badawi*. *Al-Beidh* among others used to accompany his maternal uncle *Habib Ali Badawi* to Uganda in 1960s who led the group. Later on the tours stopped. *Al-Beidh* was the one who revived them in 1990s, never to abandon them until his death. After his death his sons have picked and maintained the tours until now.

*Arif Al-Beidh*²²⁴ described the area of coverage for Uganda *Rajab* tours. He said that the journey began from Kenya-Uganda border; Malaba through Mbale, Soroti, Lira, Pakwach, Parombo, Panyimur, Paidha, Nebi, Warr, Arua, Koboko, Yumbe and other places then back to Kampala and Jinja. That entire journey took him 10 days; from Mambrui and back. In that route *Hakuna kulala ni kupanda na kushuka, kupanda na kushuka, kupanda na kushuka*²²⁵ (No sleeping, it is just ascending and descending, ascending and descending, ascending and descending); implying the many frequencies of boarding a vehicle and alighting to attend and/or participate in the series of activities under tight scheduled.

²²² Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

²²³ Swaleh, Arif Al-Beidh. (Son to Sayyid Muhammad Al-Beidh). Ziyarah Sermon. Maziyanani - Mambrui, November ,11.2015

²²⁴ Swaleh, Arif Al-Beidh. (Son to Sayyid Muhammad Al-Beidh, alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

²²⁵ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh, alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

I happened to have joined Uganda *Rajab* tour which took place in April 2017. There was a flurry of activities: *maulid*, *dua*, lectures, discussions, religious debates and eating; for every home or rather place that was visited there was food to be eaten. *Ali Bihai Kaburu*²²⁶ confirmed to me that the route that was maintained was established by *Sayyid Muhammad Al-Beidh*.

Later when *Hadhramaut* tour ensued, *Al-Beidh*'s tours got a reason to grow. So he maintained both by visiting Uganda and *Hadhramaut* alternately.

5.3.2: *Ramadhan* Tours in East Africa

*Arif Al-Beidh*²²⁷ described the route his father used to follow during *Ramadhan* tours. He said that *Al-Beidh* began with Kenyan upcountry including: Nairobi, Embu, Nyeri, Mumias, Kisumu among other places, then came back to Mambrui after which he would go to Tanzania. Later on, as he visited the upcountry he extended upto Uganda, Congo, Rwanda and Burundi. This took him 10 days. He managed to reach upto places called Beni and Mambasa²²⁸. He used to visit all those places for *da'awah* and come back to Nairobi on 11th of *Ramadhan*. Most times he used to go up to Kigali for *da'wah* and come back. Then he spends the second half of *Ramadhan* travelling to Tanzania. But begins with Mombasa, Kwale, Tanga, Morogoro, Dar-es Salam and finally to Zanzibar. He prayed and celebrated the *Eid-ul-Fitr* anywhere. The last day he used to pray *Eid* at Dar-es Salam. After *Eid* he continued with his tours upto Kigoma and other places. He used to come back to Kenya on 11th of *Shawwal*.

²²⁶ President of *Majma'ul Ahbaab* – Uganda and an ally of *Al-Beidh*.

²²⁷ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh, alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

²²⁸ A town in Burundi where *Arif* said that his grandfather *Sharif Sa'id* during his lifetime foretold his son *Muhammad Al-Beidh* will reach out to that place; "*Utafika mahali miti ni mirefu na watu ni wafupi*." You will reach a place with tall trees and short people. When *Al-Beidh* discovered he realized that his father's prophecy had come to pass.

Evidently, *Al-Beidh's da'awah* tours were not confined to East African region. A black and white clip on You Tube²²⁹ suggests that *Al-Beidh* was in Somalia in 1987 addressing a congregation in Arabic. *Sheikh Muhammad Umar Abdi*²³⁰; *Al-Beidh's* host in Somalia clarifies that *Al-Beidh's* tours in Somalia began in 1980 and stopped in the year when civil strife began in Somalia. He had been touring the country twice²³¹ in a year having been authorized by the Minister of Internal affairs to take up to forty people without visa. He added that there is yet another video that was shot in Yemen where he was addressing a congregation in Arabic as well.²³² It is said that he also visited countries such as North Sudan.

5.4: *Durus* (Recorded Lectures.)

Al-Beidh had routine lectures. On weekly basis he supported his student *Ustadh Abdul Rahim* in his Monday lecture at *Masjid Azhar* in Mambrui after *Isha* prayer. He used to be in the company of *ahlil burda*²³³ in Mombasa at *Masjid Anisa* where he usually addressed the audience at the seal after *Fajr* prayer. The same Friday after *Maghrib* prayer had a lecture in Malindi at the old *Msikiti wa Juma* (Jamia Mosque). So he routinely left Mambrui for Mombasa on a Thursday.²³⁴

He also had annual lectures at specific stations on fixed dates during the month of *Ramadhan*. That was when he visited places in East Africa for basically lectures based on a

²²⁹ He was in Mogadishu, Somalia, 1987 to attend Ziyara. See video on Youtube titled, *Ustadh Muhammad bin Shariff Said Albeidh*.

²³⁰ Muhammad, Umar Abdi. (Also known as *Muhammad Mzee*; a lifetime friend to *Al-Beidh*). Interviewed by researcher, *Al-Ghannaa Al-Islaamiyyah – Mambrui*, October, 2020.

²³¹ The first visit was to attend *Ziyarah* of *Sheikh Nur Chande* in Barawa during *Mfungo Tano*. However, he would tour several other towns in Somalia altogether, beginning with Kiamboni, Kulmis, Barawa, Mogadishu. During the second visit, he would go for another *ziyarah* for *Sheikh Abi Bakr bin Salim*.

²³² See video on YouTube titled, '*Yemen Tour March 2012 with Ustadh Muhammad Al-Beidh – YouTube*'

²³³ *Ahlul Burda* means (People of *Burda*). '*Burda*' poetic book written by *Muhammad Al-Buuswiri* used as recital on every Friday early morning on rational basis by the People of *Burda*.

²³⁴ Abdulrahim, Muhammad Sa'id. (Student and Confidant to Sayyid Muhammad Al-Beidh at *Masjid Fatimatuz-Zahraa* in Mambrui). Interviewed by researcher. Mambrui, November 6, 2016.

theme derived from a few verses of *Quran* that were usually recited prior. Here are sample of video lectures that are available on YouTube;

- i. Ustadh Muhammad Al-Beidh , *Darasa ya Usulul Fiqh*, Mambrui, March 2011 - YouTube
- ii. *Tarehe Ya East Africa*, Ustadh Muhammad Al Beidh – YouTube
- iii. *Darasa ya Mwisho ya Ustadh Muhammad Al-Beidh Before his Death* – YouTube
- iv. *Darasa Ustadh Muhammad Al Beidh Suratul Jum'a (Aya 1 - 4)* – YouTube
- v. Darasa Ustadh Muhammad (Al Beidh) Kisumu July 23, 2012
- vi. Darasa Ustadh Muhammad (Al-Beidh) *Hukmu Ya Hedhi na Tabia za Wanawake*
- vii. Ustadh Muhammad Albeedh *Utisho wa Quraan*
- viii. Darasa ya - Yemen Tour March 2012 with Ustadh Muhammad Al-Beidh – YouTube.

The respondents have observed that usually, majority of contemporary ‘*ulamaa* chose verse(s) for the reciter who after reciting, would give their commentaries. Things were different with *Al-Beidh*. During his *tafseer al Quran* session, *Al-Beidh* usually instructed the reciter to open the *mus-haf* randomly and recite any verse. He seriously forbade the reciter from perusing the pages or choosing wherefrom to recite. It was evident during his life time that *Al-Beidh* had mastered *Tafseer al Quran* (Commentary on Quran). *Bashir Suleiman Aljaab*²³⁵ reported that If one happened to have accompanied *Al-Beidh* to any place for *Quran* lecture. He would instruct one to open the *Quran* randomly and read any verse. He would pick from there and elucidate the

²³⁵ Bashir, Suleiman Aljaab, Idris, Dube Olo, Muhammad, Hassan Chambuleni and Al-Amin, Pandu Juma. (Al-Ghanna Alumni who attended Ziyarah). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah - Mambrui, October 29, 2016.

verse amazingly! *Bashir* dismissed the allegations that *Al-Beidh* used to secretly prepare before giving a Quran lecture and termed them as merely defamatory.

*Abdallah Hajj Maulid*²³⁶ gives his experience in Tanga. He said that one day *Al-Beidh* appeared in Tanga, *Msikiti wa Madina* either 1998 or 1999. That day *Sheikh Abdalla bin Sheikh Ayyub*²³⁷ was presenting *Tafsirul Jalaalayn*.²³⁸ *Sheikh Abdalla bin Sheikh Ayyub* requested him to take over. *Al-Beidh* never opened the book but elucidated the contents of the verses as though he was reading from the same book yet it was an impromptu invitation.

*Abdallah Shabih*²³⁹ said that *Al-Beidh* complained of his busy schedule otherwise, he would have written Quran commentary that would host all literary sciences: *lugha*, *swarfa*, *balaghah* etc. *Al-Beidh* would have titled that book of *tafseer* '*Ukhral Bayaani fii Ma'anil Qurani*' '*Alternative Elucidation of the Meanings of Quran*'. *Al-Beidh* wanted his sons to commission themselves to take care of all his works so that he gets time for that. Had they answered him on the affirmative maybe he would have written the book.

5.5: *Al-Beidh* as Model of *Du'at*

Ni mwanachuoni ambaye sisi tumemkubali muongozo wake hasa pale anapotutoa fikra za tamaa. Kila ukikaa naye anakutoa fikra za tamaa za mambo ya kidunia. Yeye alikuwa ataka sana kujitolea katika khairati²⁴⁰ ...

He is a scholar whose guidelines we have fully accepted because he removed out of us egocentric thoughts. Whenever someone sat with him he cleared him off greed for the material world. He really loved to volunteer in virtuous course ...

²³⁶ Abdallah, Hajj Maulid. (Tanzanian from Nzega who attended Maulid at Riyadh-Mambrui also Majma' Official). Interviewed by researcher. Markaz Aniisa - Mambrui, October 28, 2016.

²³⁷ Brother to *Sheikh Muhammad Ayyub* the founder of *Shamsul Ma'arif* in Tanga who took over the running of the institution after his demise.

²³⁸ It is one of the Commentaries of Quran.

²³⁹ Abdallah, Shabih Al-Beidh . (Son to Sayyid Muhammad Al-Beidh and Alumni of Madrasatun Nur Al-Islaamiyyah). Sermon during Ziyarah. Mambrui, October 31, 2016.

²⁴⁰ Ramadhan, Mohammed Mwasengeza. (Head of *Madrasatun Nur*— Bomani in Msambweni Sub County of .Kwale County). Interviewed by the researcher. At his home in Msambweni, September 25, 2020

Al-Beidh as a *Da'i* and Muslim intellectual appeared to have had his own conception of *da'awah* and its protocol as evident in his talks including the two-day-video-lecture he gave at *Radio Nur* in Zanzibar on *Hali ya Uislamu sasa na Baadaye*²⁴¹ (The Current and the Future State of Islam). During that talk *Al-Beidh* shared the recommendations he suggested during a grand meeting held in Yemen when he was consulted on the prospects of Islam in East Africa. *Al-Beidh* reports that he gave three recommendations.

First, new boarding madrasas should be established in Kenya, Uganda and Tanzania such that each country would have ten distinct new madrasas; so that children would settle to read. There should be six additional *madrasas* for Rwanda and Burundi; since Rwanda and Burundi are like a region in these countries.

Secondly, there should be *Du'at* (preachers) given two conditions; not to interfere with *ikhtilaf* theological differences and not to expect to attach material gain during *da'awah*; because if you preach and ask for funding your *da'awah* is null and void. Do not go (for *da'awah*) depending on others.

Thirdly, *da'awah* tools (information channels) such as radio (stations), cassettes, cds, DVDs, internet that will be broadcasting spiritual and educational programs. He emphasized that if that is done then we would fill a big gap in religion.

In his speeches *Al-Beidh* has been assertively cautioning the rich that he does not ask for financial support from any of them and that whoever goes to borrow mentioning his name is a

²⁴¹ Muhammad, Sa'id Al-Beidh. (Video lecture recorded at Radio Nur in Unguja under the topic *Hali ya Uislamu sasa na Baadaye*), interviewed by Radio Nur Host-Hamza Zubeir Rijali – Unguja, August 26, 2011.

liar. Besides he was bitter about critics who were ‘bothered’ by his extensive *da’awah* tours. One of them finally had to ask him in Embu:

*“We Bwana Sharifu, safari zako ni nyingi sana. Akulipao ni nani?” Nikamjibu, “We ukimjua kamzuie. Mwambie asinipe tena na kuwa Al-Beidh amenituma hasa nikwambie hataki tena msaada wako na mashahidi ni watu msikitini... Sijamhitaji mtu wala hakuna katika tarikh yangu nimemwambia mtu yeyote nisaidia safari.”*²⁴²

“Sharif, you travel extensively who is your sponsor?” I answered back, “Once you identify him prevent him. Tell him never to aid me again and that *Al-Beidh* has send me to categorically tell you that he no longer requires your help. This audience in the mosque will act as witnesses.... I have never asked for any support from people, never have I asked anyone to support me in my travels.”

Moreover, *Al-Beidh* called for inclusivity among *du’at* in that he appreciates the efforts made by other *du’at*. He recognized the efforts of *watu wa tabligh katika Biblia* (Muslim Bible Preachers) for the fact that they have Islamized many people. He eventually challenged other Muslims that are inactive in *da’awah* to support such efforts. Thus he advised that boarding learning centres for the new converts should be established in order to indoctrinate the converts fully on the basics of Islam in six months course being offered free of charge.

Furthermore, *Al-Beidh* called upon Muslims to struggle to restore the good image of the ideal Muslim that has been watered down by ‘competitors’ of Islam. He referred to a book called *Zionist Protocal* section 17 – 18. He says that therein exist a whole scheme that was drafted to

²⁴² Muhammad, Sa’id Al-Beidh. (Video lecture recorded at Radio Nur in Unguja under the topic *Hali ya Uislamu sasa na Baadaye*), interviewed by Radio Nur Host-Hamza Zubeir Rijali – Unguja, August 26, 2011.

counter other religions from gaining influence. *Al-Beidh* went ahead to paraphrase some reference into Kiswahili:

“Tuwavunjie heshima wakubwa wa dini nyingine.” Kwa ajili hiyo sisi hatuna kiongozi aheshimiwao. ... si Tanzania si Kenya. Akija mkubwa wa Agakhan serikali ya wenyewe huweka wakubwa wa kumpokea. Mkubwa gani wa Ahli Sunna katika tarikh ya E.A. aliwekewa wakubwa kumpokea, barabara kufungwa na Rais aombe kwenda kumwona? ²⁴³

“We have to humiliate leaders of other religions.” Thus, we do not have any leader who is respected. ... neither in Tanzania nor Kenya. If an Agkhani leader appears the government deploys leaders to welcome them. Which leader of *Ahl Sunna* was ever received in the E.A. through deployment of government officials to welcome them, closure of some roads and even the President requesting to meet him?

In the attempt to restore the lost image of the Muslim community *Al-Beidh* advised that Muslims should operate contrary to what he called as *fikra za kununuliwa* which he translated to ‘brain wash’. He lamented that the ‘competitors’ have branded whoever they hate as evil even if he is righteous and branded the evil as righteous when evil is clearly manifest. Muslims should strive to remove the misconception that Muslims are violent people and create an image that Muslims always cherish utmost good and peace. He illustrated that Muslims have stayed for thousand years without fighting even a single person. He proudly asserted that the archaic Muslim cities in East Africa were devoid of war.

During *da’awah*, *Al-Beidh* never minded about his caliber, he could readily face the situation relentlessly, something that modelled his accompaniments. *Mwasengeza* can now proudly remark that:

²⁴³ Muhammad, Sa’id Al-Beidh. (Video lecture recorded at Radio Nur in Unguja under the topic *Hali ya Uislamu sasa na Baadaye*), interviewed by Radio Nur Host-Hamza Zubeir Rijali – Unguja, August 26, 2011.

*Ustadh Mwasengeza*²⁴⁴ was equally touched by the approach of *Al-Beidh* while in the arena of *da'awah*. The fact that he would routinely walk a couple of kilometers, given bicycle ride to his destination many times when he wanted to access a given locality in the interior of Digo land, never despised anyone inspite his caliber, never to cancel his program to the grassroots come sun shine come rain. *Mwasengeza* recalls when he walked in the company of *Al-Beidh* close to 15 kilometres from Wasini to Kanana inspite the influence he had in the international world of Muslim scholars; scholars who treated him with esteem such the way he was respected in Jeddah in 2010 while *Mwasengeza* accompanied him to places and many types of circles that they attended together. *Ustadh Mwasengeza* finally concludes that, by such conduct in *da'awah* *Al-Beidh* was really motivating them. I can safely say such personality is fit for emulation.

5.6: The motivation behind *Al-Beidh*'s obsession in *da'awah*

In chapter two, we saw the obsessional commitment that *Al-Beidh* showed when it came to *da'awah*. He was a die-hard *Da'i* who was ready to lose his life on the road but not to quit a *da'awah* mission. People with such hard stances usually have some source of motivation. Factually, *Al-Beidh* grew up in Lamu wherefrom he got nurtured, and educated basically by close family members. Basically his predecessors were all *du'at* including his maternal uncles the sons of *Ahmad Badawi Jamal Allail* and even his own father; *Sharif Said Abdallah Al-Beidh*.

Sharif Sa'id Al-Beidh played a significant role in *da'awah* notably in Uganda. He settled in Warr - Uganda and managed to Islamize many Alur tribesmen in Warr. *Al-Beidh*²⁴⁵ asserted

²⁴⁴ Ramadhan, Mohammed Mwasengeza. (Head of *Madrasatun Nur*– Bomani in Msambweni Sub County of .Kwale County). Interviewed by the researcher. At his home in Msambweni, September 25, 2020

²⁴⁵ Muhammad, Sa'id Al-Beidh. (Video lecture recorded at Radio Nur in Unguja under the topic *Hali ya Uislamu sasa na Baadaye*), interviewed by Radio Nur Host-Hamza Zubeir Rijali – Unguja, August 26, 2011.

that the father managed to Islamize over 300, 000 Ugandans. Earlier on his *da'awah* *Hajj Khamis Mirjangi* complained that Alur tribe of Warr was a stubborn one and hardly could it be Islamized. However, *Sharif Said* asked his colleague to open him a shop which became a formidable tool for the islamization process. I personally met some of *Shariff Sa'id* students first in Arua and later in Warr during my field trip therein. Infact the students had fresh nostalgic memories of *Sharif Sa'id* their teacher whom they nicknamed us *Sharif Ogango* meaning 'Huge Sharif' because of the gigantic statue he was bestowed with. They loved the way he treated them with value, love and humility.



Fig. 5.1: Number one from left is the researcher. The rest are students of *Sharif Sa'id Al-Beidh* with an exception of number three from right who saw *Sharif Sa'id* but never learnt under him.

Al-Beidh's cirmcumstance never allowed him to settle in Uganda as perhaps because he was based in Mambrui where he established *Al-Ghannaa Al-Islaamiyyah*. He however revived

Uganda *da'awah* tours. *Swaleh Arif Al-Beidh*²⁴⁶ noted that previously '*ulama* from *Al-Beidh*'s predecessors used to go for *da'awah* tours; notably, *Sayyid Ali Badawi* (uncle to *Al-Beidh*) who established the Uganda tours as highlighted in chapter four. Another uncle; *Sayyid Hussein Badawi* taught in Arua in *Fauz wa Salaam* among other pre-decessors.

*Ustadh Harith Swaleh*²⁴⁷ sees *Sharif Sa'id Al-Beidh* and his son *Sayyid Muhammad Al-Beidh* to have complemented each other in their works *Sayyid Muhammad Al-Beidh* was the one who basically revived *da'awah* tours to Uganda; tours that were greatly responsible for the unification of the Muslims. I view that endeavour as an attempt to follow the footsteps of the fore fathers. *Al-Beidh* is said to have linked with the already established networks and expanded more. In Uganda he toured Lira upto West Nile and upto Arua.

The culture of generations inheriting the works of their predecessors is real. The annual tour has now been taken up by *Al-Beidh*'s sons. *Arif Al-Beidh* said in reference to the Uganda tour, *Sisi nasi twatembelea maeneo hayo na twafuata athari zao*.²⁴⁸ (We too have been touring those places to follow their footsteps). I realized that *Al-Beidh*'s group to Uganda headed by *Is-haaq Muutaman Al-Beidh* and *Muhsin Ali Aidarus* took with them their sons²⁴⁹ to Uganda Rajab tour in the year 2016 when I joined them in Arua.

²⁴⁶ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

²⁴⁷ Swaleh, Harith. (Classmate and friend to Muhammad Al-Beidh). Sermon during Ziyarah. Mambrui, October 31, 2016.

²⁴⁸ Swaleh, Arif Al-Beidh . (Son to Sayyid Muhammad Al-Beidh , alumni and teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna-Mambrui, November 5, 2016.

²⁴⁹ Two sons of *Muhsin Ali Alidarus* were *Abdulrahman* and *Abdallah* and *Is-haaq Muutaman Al-Beidh*'s son; *Sai'd Muswaffaa*. They were aslo accompanied by *Arif Muhammad Al-Beidh*'s twin sons: *Zakiy* and *Mujtaba*.

We have seen *Al-Beidh's* dedication in *da'awah*. *Fadhil Muhammad Umar*²⁵⁰ asserts that the motive of *Al-Beidh's da'wah* endeavour was to call people to the religion of Allah. He never had any other motive. *Fadhil* added that *Al-Beidh's da'awah* reaped results since he managed to guide many people towards righteousness.

²⁵⁰ Fadhil, Muhammad Umar. (Student of Sayyid Muhammad Al-Beidh and Teacher at Al-Ghanna). Interviewed by researcher. Al-Ghanna - Mambrui, November 5, 2016.

5.7: Conclusion

The chapter has evaluated the achievements of *Sayyid Muhammad Al-Beidh* in *da'awah*. The chapter began by showing how managed to mobilize for construction of dozens of *madrasas* and *mosques*; two most important institutions that develop the Muslims spirituality. *Al-Beidh* revived the *da'awah* tours that were initiated by his predecessors and expanded on the same. He was popular for the lectures he gave based on Quran exegesis thousands of which went unrecorded since official recording took place basically two years before his death. The chapter discussed *Al-Beidh* as a model of *du'at*. As an experienced *da'i* he couched many on the values to be observed by *du'at* should they want to impact on the community effectively and earn eternal reward. Finally, the chapter concluded that the main motivation behind *Al-Beidh's* *da'awah* was basically to earn the pleasure of *Allah* since the fact that he avoided borrowing or depending on people as he adviced the rest of the *du'at* he was nurturing.

CHAPTER 6

6.0: SOCIO ECONOMIC INFLUENCE OF SAYYID MUHAMMAD BIN SHARIF SA'ID AL-BEIDH.

6.1: Introduction

This chapter will analyse how *Al-Beidh* influenced the East African society both socially and economically. It is therefore an evaluation of socio-economic impact of *Al-Beidh*'s interactions with the society. Eventually, the chapter will analyse *Sayyid Muhammad Al-Beidh*'s socio-economic influence based on the following sections: *Al-Beidh* restored humanity, *Al-Beidh*'s participation in protection of human rights, *Al-Beidh* generosity with people, *Al-Beidh*'s role as an agent of *Zakat* and finally *Al-Beidh*'s contribution to religious tolerance.

6.2: *Al-Beidh* restored humanity

Al-Beidh was considered 'man of high caliber' by his disciples. He too knew that people revered him. His disciples until now strongly hold that *Al-Beidh* was never elated by the status or rather the influence he had. Instead, he respected those who were below him and presumed they were equal in status. "*Ustadh alikuwa na heshima ya hali ya juu. Alikuwa akijiweka chini; mnyenyekevu. Hapendi kiburi wala kujifakhiri.*"²⁵¹ (*Al-Beidh* was a very respectful man. He humbled himself, devoid of arrogance and avoided showing off.)

*Sha'aban Abdi Musa*²⁵² asserts that *Al-Beidh* was a man who came to 'restore humanity.' *Sha'ban* convincingly says: *Alijishughulisha na jamii za kimaskini; watu ambao mara nyingi*

²⁵¹ Abdi, Hussein Habshi. (Servant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Masjid-Al-Jami' - Mamburui, November 9, 2015.

²⁵² Sha'aban, Abdi Musa. (Student of Sayyid Muhammad Al-Beidh). Interviewed by researcher. Arua-Uganda, April ,1.2017

*hupuuzwa. Alikuwa kukomboa ubinadamu.*²⁵³ (He was concerned with the poor; people who in most cases would be neglected. He came to restore humanity.) *Sha'ban Abdi Musa* illustrates how he arrived to such a conclusion. He recalls the day he was with *Al-Beidh* in the interior parts of Tanga back in 2002 accompanying his teacher during his *da'awah* tours. When *Al-Beidh* was through with a lecture in the evening, *Twaha*; a rich man appeared with his vehicle to pick *Al-Beidh* in order to offer him generous accommodation and of course 'VIP treatment'. *Sha'ban Abdi Musa* was moved by the fact that *Al-Beidh* turned down the generous offer. *Al-Beidh* maintained that he had particularly targeted the natives.

Eventually, *Sha'ban* and his teacher in the company of the natives ate *sima ya bada*²⁵⁴ under a tree; never to be bothered by their poor living conditions. *Sha'ban Abdi* sees such approach as a way of restoring humanity because when a 'man of high caliber' embraces gladly the desparate life-style and conditions of the less fortunate, the former feels worthwhile and valued. In fact, if he learnt that his hosts had to struggle to make his stay with them 'superb', *Al-Beidh* would just find a reason to leave some money to the poor hosts. For instance, he would say,

Hii itasaidia kujenga madirisha. Na mwakani akija hakuna dirisha haulizi; bado atatoa hivyo hivyo. Kihekima anasema, "Tumekula na hali zenu ni duni. Twajua mme kopesha kwa ajili yetu. Nikiwaambia, 'Chukueni mkalipe madeni mtakataa'." ²⁵⁵

This (money) will help fix some windows. Ironically, if he sees not any window in place in the year that followed he never asked. Ideally, he was saying, "You have fed us well but we know of your destitute condition. We know you have incurred debts because of us. If I tell you, 'Take the money and settle the debts you will refuse'."

²⁵³ Sha'aban, Abdi Musa. (Student of Sayyid Muhammad Al-Beidh). Interviewed by researcher. Arua-Uganda, April ,1.2017

²⁵⁴ Ugali prepared from cassava flour

²⁵⁵ Ugali prepared from cassava flour

Sha 'ban having travelled with *Al-Beidh* severally was puzzled why *Al-Beidh* would always give money to the same people repeatedly without any follow ups. *Sha 'ban* categorically asked his son *Sayyid Is-haaq Muutaman* for the clarification. The puzzle was however unrevelled as preceeded in above paragraph.

*Al-Amin Pandu*²⁵⁶ in 2010 met his teacher for the first time after graduation from *Al-Ghannaa* earlier the same year. *Al-Beidh* found *Al-Amin* at *Markaz Haddad* in Watamu where *Al-Amin* worked as a teacher. *Al-Beidh* talked for a couple of minutes to his student in a friendly and jovial way; something that *Al-Amin* noticed for the first time after not less than a decade he had interacted with him during his 'schooling' at *Al-Ghannaa*. What surprised *Al-Amin* most was when *Al-Beidh* (the teacher he had known to be very strict) told him to hang around to share supper with him. He had never imagined that he would 'eat from the same plate' with such a 'noble man'. Currently *Al-Amin* is employed as *Naaibul Imaam* (Vice *Imaam*) at *Masjid Konzi*; a very popular mosque in Mombasa along Digo Road near Cooperative Bank. That is where he earns his daily bread.

*Anwar Ali Wakati*²⁵⁷ is one of those who believe they managed to have had a boost in their social status through *Al-Beidh*. *Anwar* used at times to accompany *Al-Beidh* to some gatherings. *Anwar* was cognizant of the 'distinguished status' of *Al-Beidh* as a reknown scholar. He avoided sitting in the front line where usually the scholars sit during an address in a mosque.

²⁵⁶ Bashir, Suleiman Aljaab, Idris, Dube Olo, Muhammad, Hassan Chambuleni, and Pandu, Al-Amin. (Wana-Al-Ghanna waliohitimu waliohudhuria Ziyarah). walihojiwa na mwandishi. Al-Ghanna Al-Islaamiyyah - Mambui, Oktoba 29, 2016.

²⁵⁷ Anwar, Ali Wakati. (A son to Sayyid Muhammad Al-Beidh's friend), Interviewed by researcher. Al-Ghanna - Mambui, October 30, 2016.

He was pretty sure that he never qualified to sit in the front line with respected scholars. One day he accompanied *Al-Beidh* to Watamu and sat on the students' side. *Al-Beidh* having realized that *Anwar* did not follow him to the front line, he signalled him to come forward. *Anwar* hesitated and never made any move. *Al-Beidh* insisted severally while *Anwar* turned down the directive.

Having learnt that *Al-Beidh* was almost losing his temper due to his 'act of disobedience', *Anwar* raised and moved to the front line and sat facing the audience now like the rest of the 'big people'. *Al-Beidh* spoke to the congregation and during his conclusion he acknowledged *Anwar* by name. *Anwar* never expected that from *Al-Beidh* since there were many respected scholars including *Sayyid Ahmad Manswab* and even important guests from Tanzania on board. *Anwar* has observed the impact of just being recognized by *Al-Beidh* in such gatherings being enough to boost his social image. Until now he is usually caught by surprise as he meets people elsewhere who greet him and treat him with esteem. Whenever he familiarizes with such people they say they saw him in the company of *Al-Beidh* at a certain place.

*Sha'ban Abdi Musa*²⁵⁸ appreciates that through *Al-Beidh* he gained the status and connections he has currently. He views *Al-Beidh* as a 'rare teacher' who seriously cared about the welfare of his students even after their graduation. He would support them and build upon their careers as teachers and preachers. He was amazed when *Al-Beidh* back in 1988 sent him to give a lecture at *Masjid Qiblatain* in Dar es Salam on his behalf. He acknowledges being coward then but his teacher encouraged him. That was the first time he accessed Dar es Salam.

²⁵⁸ Sha'aban, Abdi Musa. (Student of Sayyid Muhammad Al-Beidh). Interviewed by researcher. Arua-Uganda, April ,1.2017

'Nikapokelewa na watu wakubwa'.²⁵⁹ (I was received by people of high calibre). However, since then he is no more a guest in Dar es Salam, so, whenever he pays a visit he is always treated with esteem. *Sha'ban Abdi Musa* emphasizes that *Al-Beidh* popularized him not only in Dar es Salam but even in his own home country; Uganda, leave alone Kenya where he settled immediately after graduation from *Madrasatun Nur Al-Islaamiyyah*. He currently teaches at *Markazul Qaadiiriyyah* in Kongowea – Mombasa, a learning centre he has developed through mentorship by *Al-Beidh*.

*Abu Allaamah*²⁶⁰ too viewed himself as being low in status compared to *Al-Beidh*. He never understood why *Al-Beidh* used to accord him so much respect. *Al-Beidh* had asked him many times to accompany him to Zanzibar. In 2011, two years before the death of *Al-Beidh*, *Abu Allaamah* had to board a plane in order to join *Al-Beidh* in Zanzibar. He was surprised when *Al-Beidh* appeared to receive him at the airport. *Abu Allaamah* had never imagined that *Al-Beidh* would suspend his programs just to receive him in person at the airport. He instead, expected his senior just to send someone else to receive him as he proceeded with his programs. He says that by doing that *Al-Beidh* gave him respect than he never deserved. He is still surprised why *Al-Beidh* treated him with such high respect yet he had nothing to make him deserve such. That is not the only experience that *Abu Allaamah* recalls.

He happened to have stayed in Somalia for around three years. In fact, it was *Al-Beidh* who had guided him when he wanted to go there. One day, *Al-Beidh* visited him with a guest; *Sharif Muhammad Al-Ahdali* whom he had brought to Somalia for medication. *Al-Beidh* had

²⁵⁹ Sha'aban, Abdi Musa. (Student of Sayyid Muhammad Al-Beidh). Interviewed by researcher. Arua-Uganda, April ,1.2017

²⁶⁰ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh at his home Zawiyatu Ta'lim Al-Banat). Interviewed by researcher. Mambui, November ,5.2016

booked him an appointment with orthopaedist among the *Shurafaa* of Somalia. A number of *Al-Beidh*'s rich friends requested to host the guest of *Al-Beidh* but he declared that the visitor will stay with *Sayyid Muhsin* meaning *Abu Allaamah*. He quoted *Al-Beidh* to have said, "*Mtu bora wa kubaki naye ni Sayyid Muhsin. Japo kuwa hana kitu.*"²⁶¹ (The most suitable person who will host the guest is *Sayyid Muhsin*; though he is poor).

Abu Allaamah attests that he was accorded by *Al-Beidh* respect and honour he never deserved. There were many rich friends of *Al-Beidh* who had readily offered to host the guest. But *Al-Beidh* preferred him in fact saying that *Abu Allaamah* is better placed to take care of the visitor than any other person. *Al-Beidh* never cared that *Abu Allaamah* was also not only an alien in Somalia, but a poor and young man, but gave him an opportunity to host an important guest in just a single roomed house.

Abuu Allaamah confessed that the honour and respect he earns for instance as Secretary General of *Majma'* came because of *Al-Beidh*. He was *Amir Safar* (Travel head) of *Al-Beidh*. He asserts that *Al-Beidh* popularized him not only in E.A. but also in Arab world such that he is not a stranger wherever he goes.

*Muhammad Umar Mzee*²⁶² recalls the 1980's memories when he used to host *Sayyid Muhammad Al-Beidh* in Kulimis. He commends the fact that *Al-Beidh* maintained that he would not be hosted elsewhere inspite having dozens of people wanting to host him including the then Kadhi *Sheikh Faqih Uthman Khatib*. The Kadhi inspite being at senior position and a facilitator of his tours directly booked *Al-Beidh* for a lunch in a day that was to follow, but *Al-Beidh* directed

²⁶¹ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh at his home Zawiyatu Ta'lim Al-Banat). Interviewed by researcher. Mambrui, November, 5.2016

²⁶² Muhammad, Umar Abdi. (Also known as *Muhammad Mzee*; a lifetime friend to *Al-Beidh*). Interviewed by researcher, *Al-Ghannaa Al-Islaamiyyah – Mambrui*, October, 2020.

him to come to terms with *Muhammad Mzee*. In spite *Sheikh Muhammad Mzee* being at a lower position, he had to plan when *Al-Beidh* was to go to the Kadhi for a lunch. So, he told the Kadhi to plan for a lunch any day of his wish, inform him then he would take *Al-Beidh*.

*Sheikh Abuu Hudheifa*²⁶³ sees himself purely as a product of *Al-Beidh*'s inspiration and hardwork in teaching. Born of a father who embraced Islam at his old age, a Giriama boy who was taken to *Al-Beidh* before puberty to study after committing the entire Quran to memory took only 5 years to graduate is really a proud thing that makes him boast about his teacher. However he complains that *Al-Beidh* was left alone. None is ready to commit his life like him! *Abuu Hudheifa* added that he taught for 10 years. However, *Abuu Hudheifa* currently takes care of *Markaz Al-Ihsaan* since 1995.

Conclusively, *Al-Beidh* nurtured many, curving out socially acceptable adults into useful personnel in the society. His humility and treatment with esteem those who considered themselves inferior to him played big impetus in elevating social image of such individuals thereby improving their social status. Also through teaching *Al-Beidh* managed to produce service providers in the religious realm. We have seen in that such Muslim servants like *Al-Amin* and *Sha'aban Abdi Musa* served as Imams in specified mosques where they are equally employed thus making a living out of such.

²⁶³) .Hajj, Umar Abu Hudheifah *Madrasatun Nur* alumna and founder of *Markaz Al-Ihsaan* - Malindi). Interviewed by researcher at his home – Malindi, May ,4.2019

6.3: *Al-Beidh's* participation in protection of Human Rights

*Ali Karisa Ng'onzi*²⁶⁴ converted to Islam in 1966 when he was 10 years old. He was influenced by a *qaswida* he overheard from his Muslim friends in Mambrui where he was working as a houseboy for *Maryam bint Haafidh*. He was working to feed his parents who lived in Marafa; a small town in Magharini Sub-county hit by a devastating hunger-strike in 1966 as reported by *Ali Karisa*. The story of his conversion became an eyesore to his parents having learnt about it. Consequently, *Ali Karisa Ng'onzi* was 'arrested' by the parents. His harsh father then used to tie him tightly and routinely to a tree, beat him mercilessly and periodically because of adopting a new faith; hoping that his boy would surrender. The news of the suffering new-convert-boy reached *Al-Beidh*. They were sad news of an innocent boy who converted to Islam because of a *qaswidah*; *Mahabba yake Nabia* which *Al-Beidh* was the writer. So, *Al-Beidh* planned for his rescue.

Ndio Sayyid Muhammad bin Sharif Sa'id Al-Beidh akanichukua akanipeleka Lamu kwao nyumbani mwaka wa 1967. Alikuwa usiku akanitorosha. Nikakaa kwao nyumbani. Mimi sikuanza kumuitwa Ustadh mpaka nilipokuja Mambrui nilikuwa nikimuita Muhammad naye akiniita Ali.

That was the time when *Sayyid Muhammad bin Sharif Sa'id Al-Beidh* took me to his home in Lamu in 1967. He appeared at night and eloped with me. I stayed at their home. I never called him *Ustadh*. I only began calling him *Ustadh* when I came to Mambrui. I used to call him '*Muhammad*' and he called me '*Ali*'

This confession by *Ali Karisa* signals that *Al-Beidh* was actively involved in defending the rights of the vulnerable. He rescued the boy from torturous treatment instigated by his own parents. "*No one shall be subjected to torture or to cruel, inhuman or degrading treatment or*

²⁶⁴ Ali, Karisa Ng'onzi. (A student of *Al-Beidh* and alumnus of *Madrasatun Nur Al-Isalaamiyyah - Mambrui*). Interviewed by the researcher, *Masjid Taqwa - Mnarani - Kilifi*, October ,6.2017

punishment.”²⁶⁵ The rescue on the other hand facilitated the boy to freely practice religion of his choice as inferred by human rights charters including Quran which states: “*No compulsion in religion...*”²⁶⁶ and Universal Declaration of Human Rights: “*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief...*”²⁶⁷

This spirit of for ‘freedom of thought conscience and religion’ was evident in *Al-Beidh’s da’awah*. He emphasized that humanity should embrace the attitude of freedom of worship as a fundamental right entitled to everyone. That is why *Fadhil Muhammad Umar*²⁶⁸ asserts that *Al-Beidh* dismissed *Al-Shabaab* long before they launched their attack in Kenya. In fact, he ridiculously referred to *Al-Shabaab* as *Ash-Shibaab* which means *The Fire Kindlers* as opposed to the former which means *The Youth*. He was totally against their ‘misguided agenda’. He condemned their extremist activities then including prohibiting Muslims in Somalia from taking samosa, which due to its triangular shape, meant that the partaker approves of trinity of the Christian doctrine. They also demanded that Muslim women put on red socks during their menses. Anyone who went contrary to their strict and unfair demands was faced with brutality.

Earlier on, *Al-Beidh* had dismissed the whole story of *Usama bin Laden* as a creation of the West. He assertively held that it was ironical for United States of America with all the sophisticated army and of course weaponry, would struggle to execute one single Usama bin Laden for years with his handful gunmen. He held that *Al-Shabaab* and *Al-Qaeda* were all

²⁶⁵ Universal Declaration of Human Rights, Adopted by the United Nations General Assembly 10 December 1948, Article 5.

²⁶⁶ Quran (2.256)

²⁶⁷ Universal Declaration of Human Rights, Adopted by the United Nations General Assembly 10 December 1948, Article 18.

²⁶⁸ Ismail, Mumba Muta, Fadhil, Muhammad Umar and Ya’qub Dido Hiddi. (Al-Ghannaa teachers). Interviewed by the researcher. Al-Ghannaa Al-Islaamiyyah – Mambrui, November .2018 ,14

creations of the West in the attempt to spoil the good image of Islam as they spread their political agenda.

*Abdi Hussein Habshi*²⁶⁹ tells a story he claims to have received directly from *Al-Beidh* when he was a student in *Al-Ghanna*. He reports that while *Al-Beidh* was on his *da'awah* operation in Congo during the month of *Ramadhan*, he encountered some warloads. One of the rebels recognized *Al-Beidh*. He therefore stopped the private car to great him. *Al-Beidh* gave them admonition advising them to stop their mischief and instead to guard the citizens.

Abu Allaamah, together with *Hajj Ibrahim Jinn* and *Ahmad bin Ali Al- 'Amudi* and *Munir* were accompanying *Al-Beidh* to a place called *Gadeni* in *Garseni* either the year 1996 or 1997. That year River Tana had overflowed because of floods. *Al-Beidh* campaigned for some aid to the victims luckily some well wishers responded by channelling relief items to him for the victims. So they carried luggages on their heads and crossed the river to take some relief items to the Orma people there. While at the bank of the river stranded on how to cross it, "*Ustadh alikuwa wa kwanza kuanza kuvuka na mzigo kichwani. Sisi hatukuwa na budi bali kumfuata.*"²⁷⁰ *Al-Beidh* was the first one to cross; all of us had no option but to cross with him.

How *Al-Beidh* together with his group crossed an 'overflowed River Tana' is quite unclear. As seen above, *Al-Beidh* was actively involved in making sure the emergency aid was accessible to the vulnerable community. This response indicates that he was sympathetic to the victims of floods but. It is therefore evident that *Al-Beidh* was sensitive towards people's basic rights, in this context right to life.

²⁶⁹ Abdi, Hussein Habshi. (Servant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Masjid-Al-Jami' - Mambrui, November 9, 2015.

²⁷⁰ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by researcher. Zawiyatu Ta'lim Al-Banat-Mambrui, November ,5.2016

6.4: *Al-Beidh's Generosity with people*

Abdi Hussein Habshi says that *Al-Beidh* used to help people of different folks. He used to give out money to help. *Habshi* goes ahead to quote *Al-Beidh's* philosophical statement associated with his generosity, "...*nikishatoa ni basi hazirudi tena.*" (I do not take back what I have given out). This philosophy was confirmed by *Anwar Ali Wakati* among other respondents. *Anwar* visited *Al-Beidh* during his sickness. *Al-Beidh* sent him to pick a small bag from his room. *Al-Beidh* took out some money from the bag and handed it to *Anwar* but *Anwar* declined the offer.

"Ustadhi wewe mwenyewe u mgonjwa, usinipe mimi ninayo tikiti ya kurudia nyumbani sina shida niko sawa." Akaniambia, "Hapana! Nikitoa sirudishi." Naye ni mgonjwa taabani haya maradhi ya kufa.²⁷¹

Ustadh you are sick, retain the money. After all, I have my fare back home, I am okay. He said, 'No, once I give out, I do not take back.' That time he was critically ill, the illness that took his life.

*Anwar*²⁷² was equally surprised for the fact that as many people become bored when they are regularly asked for support, *Al-Beidh* was angry with him if he interfered with an opportunity *Al-Beidh* created to give him something. *Anwar* whenever he came to Mambrui either for *Ziyarah* or other reasons, for the respect he had for *Al-Beidh* he would never leave before 'saying bye' to him. However *Al-Beidh* would always gather books and money to hand him yet he had not asked for anything from him. In fact, earlier on *Al-Beidh* bitterly complained to *Anwar's* father when the young man used to leave without saying bye in person when he came for *Ziyarah* in Mambrui. So, *Anwar* had to reform and comply with the demands of *Al-Beidh*.

²⁷¹ Anwar, Ali Wakati. (A son to Sayyid Muhammad Al-Beidh's friend), Interviewed by researcher. Al-Ghanna - Mambrui, October 30, 2016.

²⁷² Anwar, Ali Wakati. (A son to Sayyid Muhammad Al-Beidh's friend), Interviewed by researcher. Al-Ghanna - Mambrui, October 30, 2016.

Anwar added that he one day witnessed *Al-Beidh* parting with Kshs20, 000/= helping an *Ustadh* from Lamu who had sought help from him. That madrasa teacher lamented that the Ministry of Health had threatened to close his institution because it had not complied with the required standards. So *Al-Beidh* was touched he gave him the money he asked but added:

Walikuja hapa wakaniambia watafunga madrasa kwa kuwa vyoo ni vichafu. Nikawaambia, “Nendeni mkatembee universities zote muhakikishe usafi huko kisha ndio muje mfunge hii madrasa. Wakaenda zao hawakurudi tena.”

They came here and threatened to close this institution claiming it is dirty. So I told them, “Go inspect hygiene in the universities first then come and close this institution. They disappeared never to appear again”

It seems that *Al-Beidh*’s generosity made him to be a magnetic persona. *Sayyid Hussein Badawy* said, “*Alikuwa mkarimu sana. Akichukua watu kwenye safari kama ni kumi au ishirini nauli yote akilipa yeye...Na hadharau mgeni kabisa.*”²⁷³ (He was extremely generous. He used to have a company of ten or even twenty people in his tours and paid transport costs for all of them... He never used to despise a visitor.)

*Abdul-Rahim*²⁷⁴ added that *Sayyid Muhammad Al-Beidh* used to give *sadaqa* on his birthday as a way of commemorating it. He was born in *mfungo nane*. *Abdul-Rahim* still remembers receiving a *kitambi* from him through that annual offering. The latest item was receipt of a *kikoi* from him. Though *Abdul-Rahim* was absent when *Al-Beidh* was distributing the clothes he was counted. “...*nakumbuka hivi mwisho atakufa mimi siku hiyo sikwenda kwake alipogawanya akasema hiki kikoi mpelekeeni Abdul Rahim. Kwa ajili hiyo mpaka leo ninacho*

²⁷³ Hussein, Ahmad Badawy. (Uncle to Sayyid Muhammad Al-Beidh). Interviewed by author at his home - Mambui, November 8, 2015.

²⁷⁴ Abdul-Rahim, Muhammad Sa'id. (Student and Confidant to Sayyid Muhammad Al-Beidh at Masjid Fatimatuz-Zahraa in Mambui). Interviewed by researcher. Mambui, November 6, 2016.

*kwa sababu ya ukarimu wake.*²⁷⁵ (I remember shortly before his death, that day I had not paid him a visit. When he distributed the clothes he ordered, ‘Take this *kikoi* to *Abdul-Rahim*’. I still have the *kikoi*.)

*Idd Athman Karuweke*²⁷⁶ is proud of a certain trend or rather culture. It is culture of generosity and hospitality that *Al-Beidh* had established at his home in Mambrui. As a regular *ziyarah* attendant, *Idd Athman Karuweke* has witnessed groups of Tanzanian *ziyarah* attendants who as at now usually not less than 400 being offered with accommodation and food for free by *Al-Beidh*. “*Na mwisho hukufungia mpaka nauli. Na sijui hujuaje kama huna nauli? Mwenye alikuwa mtu wa ajabu.*”²⁷⁷ (And finally he would even give out return fare to Tanzania. I do not know how he learnt that someone lacked fare. *Al-Beidh* was unique.) *Rashid Hassan Rashid*²⁷⁸ is convinced that once he finds his way to Mambrui he would never miss his fare back to Tanzania because of the culture *Al-Beidh* had established in his children as well.

Finally, it is evident that *Al-Beidh* played the role of economic advisor to his adherents. *Ustadh Mwasengeza*²⁷⁹ views *Al-Beidh* as mentor who regularly reminded fellow preachers and Muslims in general to strive for financial independence. *Akihimiza watu wasingoje kulipwa na matajiri na mashirika*²⁸⁰. (He stressed that people (*madrassa teachers* and *preachers*) not to anticipate for pay from the rich or organisations). *Mwasengeza* added that *Al-Beidh* informed his

²⁷⁵ Abdul-Rahim, Muhammad Sa'id. (Student and Confidant to Sayyid Muhammad Al-Beidh at Masjid Fatimatuz-Zahraa in Mambrui). Interviewed by researcher. Mambrui, November 6, 2016.

²⁷⁶ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

²⁷⁷ Idd, Athman Karuweke. (Tanzanian-Ziyarah attendant). Interviewed by researcher. Markaz Aniisa - Mambrui, November 8, 2015.

²⁷⁸ Rashid, Rashid Hassan. (Majmaul Ahbaab Treasurer from Nzega-Tanzania). Interviewed by researcher. Markaz Aniisa-Mambrui, October 28, 2016.

²⁷⁹ Ramadhan, Mohammed Mwasengeza. (Head of *Madrasatun Nur*– Bomani in Msambweni Sub County of .Kwale County). Interviewed by the researcher. At his home in Msambweni, September 25, 2020

²⁸⁰ Ramadhan, Mohammed Mwasengeza. (Head of *Madrasatun Nur*– Bomani in Msambweni Sub County of .Kwale County). Interviewed by the researcher. At his home in Msambweni, September 25, 2020

audience of a life-lesson he learnt when some financiers some times back suddenly stopped to support him. His *da'awah* endeavours became crippled! Such an experience made him to conclude that the rich are not people to rely upon. Those who considered the message a serious one like *Mwasengeza* began to aspire to acquire some economic emancipation too. Demonstrated by the fact that his teacher sacrificed the income from his own rental house that was in Ujamaa - Likoni as *waqf* to a *madrasa* that *Mwasengeza* taught (Madrasatun Nur - Bomani), he absolutely became convinced to begin to dream of economic freedom; now more seriously. The least economic freedom that *Al-Beidh* stressed on was satisfaction; that one be contented with the little fruits one earns through day to day struggle for instance the *shamba* than borrowing. Such influence catapulted *Mwasengeza* to bring his dream to reality when he came up with self-help group in Msambweni. Later on, the group became mother of several other groups of its kind in not only Msambweni and other subcounties of Kwale but also, Likoni. So, through mentorship, *Al-Beidh* managed to spark change from dependency syndrome to financial independency.

6.5: *Al-Beidh's* role as an Agent of Zakat

*Ustadh Abdul-Rahim*²⁸¹ being *Al-Beidh's* confidant who travelled widely with *Al-Beidh* says that *Al-Beidh* was entrusted with distribution of *zakat*. Some Muslims channelled their *zakat* through him for distribution. He added that *Al-Beidh* was *amiin* 'extremely trustworthy' with reference to handling *zakat* property. That is why people handed their *zakat* to him. He had many ways of identifying the recipient of *zakat*. *Abdul-Rahim* recalls when *Al-Beidh* would randomly identify a *zakat* recipient for instance in a mosque during *Ramadhan* lecture then

²⁸¹ Abdulrahim, Muhammad Sa'id. (Student and Confidant to Sayyid Muhammad Al-Beidh at Masjid Fatimatuz-Zahraa in Mambui). Interviewed by researcher. Mambui, November 6, 2016.

instructs *Abdul-Rahim* to call him later. The man would suddenly be surprised receiving money in the form of *zakat* in a confidential way.

Abdul-Rahim touched by his teacher's trustworthiness ridicules, "... *wengine tukipewa hushika Bwana! Atawapa mafuqara, masaakin atawanya kisawasawa*" ²⁸² (...some of us when handed with *zakat* property we withhold it! *Al-Beidh* used to dispatch it to the poor and the needy accordingly.) Similarly, *Bashir Suleiman Aljaab*²⁸³ a student of *Al-Beidh* who lives in Salgaa one day learnt something about his teachers discipline in the way he dealt with *zakat*. That day *Bashir* witnessed *Al-Beidh* rejecting money while in Nakuru simply because the one who remitted the money never clarified in which kit the *sadaqa* was to be placed. He told the person who was sent to go and confirm and ordered the driver to leave the place as they were already in the vehicle. Through this incidence that *Bashir* witnessed in Nakuru he practically learnt that *Al-Beidh* demanded those who gave him *zakat* to specify the exact kit they wanted their *zakat* to be placed into.

Abdul-Rahim asserted that his teacher *Al-Beidh*, because of his sincerity, at times he rejected money channeled to him. *Abdul-Rahim* was once sent to hand *Al-Beidh* 'some lumpsome amount of money' by some people he shied to disclosed their identity to me. When he was about to hand the money to *Al-Beidh* he was asked to name the ones who gave *Al-Beidh* the money and he did mention their names. He instructed *Abdul-Rahim* to return the money while asking each one of them, "*Mbona mwaka jana hukunipa mwaka huu wanipa,*" *kisha umrudishie*

²⁸² Abdulrahim, Muhammad Sa'id. (Student and Confidant to Sayyid Muhammad Al-Beidh at Masjid Fatimatuz-Zahraa in Mambrui). Interviewed by researcher. Mambrui, November 6, 2016.

²⁸³ Bashir, Suleiman Aljaab, Idris, Dube Olo, Muhammad, Hassan Chambuleni, and Pandu, Al-Amin. (Al-Ghanna Alumni who attended Ziyarah). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah - Mambrui, October 29, 2016.

pesa zake.²⁸⁴ (Why did you not give the money last year and you (want to) give him this year?’ then return his money.) *Abdul-Rahim* had no option but to obey the command of his teacher.

That was a reaction to a person who never communicated to *Al-Beidh* why he failed to remit his *Zakat* the previous year and resumed the year that followed. So, according to *Al-Beidh* such a person was insincere and ill-hearted; not fit enough to work with him in such a spiritual course. He should have communicated to him the very year of break that he would fail to remit *zakat* if he was sincere and straight forward enough. That is how *Ustadh Abul-Rahim* understood it.

Al-Beidh as a *sharif* is said to have kept a loof from consuming anything from *zakat*. He also did his best to block any *sharif* whom he had authority over, from consuming *zakat*. The religion of Islam prohibits members of prophet’s household from consuming anything from *zakat* property even a single date. The Prophet is reported to have forewarned his family: “...Verily *zakat* is prohibited to the household of *Muhammad*...”²⁸⁵ The Prophet in the same context demonstrated his legacy when forced his grandson *Hassan bin Ali* (r.a.) to spit a date he had started chewing having picked it from *zakat* kit. *Muhsin Ali Aidarus* confirmed is fully convinced that *Al-Beidh* would not dare to consume anything from *zakat* property:

Mtu mkweli unamjua katika amana; akipewa pesa za zaka utamuona anaziweka mfuko mwingine. Alafu pesa zake nyingine anaziweka katika mfuko mwingine. Ile zaka haitumii yeye binafsi hata siku moja, hata akiwa amekwama hii nimeona kabisa. (machozi yanamlengalenga anapozungumza hii hoja). Anaifikisha ile zaka kwa wenyewe wanahitaji kufikishiwa. Yeye hatumii kabisa hata ndururu. Na wewe mwenyewe ukiwa na yeye na wewe ni sharifu hakupi zaka. Hakupi kabisa! Anakwambia “Hii hapa

²⁸⁴ Abdulrahim, Muhammad Sa’id. (Student and Confidant to Sayyid Muhammad Al-Beidh at Masjid Fatimatuz-Zahraa in Mambrui). Interviewed by researcher. Mambrui, November 6, 2016.

²⁸⁵ *Sahih Muslim Bi-Sharh Annawai* Vol. 7 Hadith no. 2316. (Beirut: Dar Al-Kutub Al-‘Ilmiyyah, 1987) 179.

haikufai, afadhali nikupe hizi zangu”. Lakini alikuwa akifikisha akitembelea walimu kila mahali akiwapelekea. Huo ndio uaminifu wake wa hali ya juu.²⁸⁶

A truthful person is usually identified when handling a treasure; when *Al-Beidh* was given *zakat* he would place it in separate pocket. His private money was placed in different pocket too. He would never dare to consume *zakat* even a single day; even when he was in an obstacle. (Tears appeared in the eyes of *Muhsin*). He would dispatch the *zakat* to its deserving recipients never to consume even a cent. Again, if you happened to be in his company and he knew you were a *sharif* he would never give you *zakat*. Never! He would openly tell you, “This is unfit for you; I should better give you my own money.” That is his distinguished trustworthiness.

In my talk with *Muhsin* he described *Al-Beidh* as the most trustworthy person he had ever interacted with. So when I asked him to substantiate his claim that is what came out. So it is evident that *Al-Beidh* offered to work as *zakat* agent. In doing so, he maintained trustworthiness to the best of his ability. *Al-Beidh* seemed to have abhorred greed. He is reported to have discouraged such decadence: *Watu wanne hawatajiriki iwapokuwa hupata pesa: mchawi, trafiki apendaye hongo, anayekula pesa kwa jina la dini na sharifu alaye zaka.*²⁸⁷ (Four people will never become rich though they get money: a witch, traffic (police) who receives bribe, one who misappropriates money with the pretext of serving the religion and a *Sharif* who eats *zakat*).

6.6: *Al-Beidh*’s contribution to religious tolerance

In this section, I will analyse how *Al-Beidh* impacted on both interfaith and intra-religious tolerance. This seems to have been the outcome of his *da’awah* endeavours through the tours he had, the lectures he gave and how he generally related with people.

²⁸⁶ Muhsin, Ali Al-Aidarus. (Confidant to Sayyid Muhammad Al-Beidh). Interviewed by author. Zawiyatu Ta’lim Al-Banat-Mambrui, November ,5.2016

²⁸⁷ Hekima za Allamah Ustadh Muhammad Al-Beidh. (Video clip) accessed August 22, 2020.

*Gichan Athman Iddi*²⁸⁸ sees *Al-Beidh* as a bridge between Muslims and non-Muslims in Mwanza where he lives. *Al-Beidh* had regular *da'awah* tours in Mwanza during the months of *Ramadhan*, *Muharram* and *Rabi'ul Awwal*. During such visits, he would give lectures. When *Al-Beidh* talked, even non-Muslims would gather somewhere outside the mosque glued to the public address system. They would later remark that they learnt important lessons for instance on lifeskills; that *Al-Beidh* urged people to learn to cooperate with each other regardless of their differences. They also commended the language *Al-Beidh* used saying that it encouraged unity.

It seems *Al-Beidh* applied wisdom as he gave his lectures. Perhaps that is why he attracted even non-Muslim audience who later on would give positive comments about his lectures.

Fadhil Muhammad Umar referred to a story of a soldier in Moshi. This man got captivated by *Al-Beidh* through an audio lecture he over-heard through a junior colleague; *Abdillah*. The senior officer inquired more about *Al-Beidh* and even requested to meet him in person so *Abdillah* connected the two. The result of the meeting was friendship and love. Here *Fadhil* demonstrated how strong the ties were:

Amewahi kuja hapa wakati wa uhai wa Ustadh Muhammad. Alipokufa Ustadh aliwahi kuja kumzuru mwaka wa pili wake. Hata juzi ametuma salamu. Ni Mkristo mpaka leo. Na kwa ajili ya Ustadh Muhammad, yeye husoma Quran kwa Kiswahili mpaka leo. Asema haingii ofisini mpaka asome aya tano au sita. Sisi tukienda sisi ana lazima tualikwe kwake tuandaliwe tule. Huudhika tusipopitia kwake kama tumeenda Moshi.

He managed to come here (in Mambrui) during *Al-Beidh*'s lifetime. He came to visit *Al-Beidh* again two years after his demise. Even yesterday but one he sent his greetings (to us). He is Christian to date. But because of *Al-Beidh*, he usually recites the Quran in Kiswahili. He says he always recite five to six verses before entering his office. If we visit Moshi he insists that we be invited at his home and be served with food. He becomes upset if we miss visiting him at his place.

²⁸⁸ Gichan, Uthman Iddi. (Al-Beidh's disciple from Mwanza-Tanzania in video interview). Interviewed by researcher. Al-Ghanna Al-Islaamiyyah-Mambrui, November 11, 2015.
Swaleh, Arif Al-Beidh. (Son to Sayyid Muhammad Al-Beidh). Ziyarah Sermon. Maziyarani - Mambrui, November 11, 2015

Fadhil added that the officer has been key to strengthening of Islamic ethos in the barrack. He literally ‘forces’ Muslim soldiers who do not pray to observe the daily prayers timely. During *Eid* he puts on a robe and goes to the mosque yet he is a non-Muslim. Because of him, Muslims are straight.

*Uweis Abdul-Qadir Ali*²⁸⁹ says that his father brought him to Kenya and Mambrui in particular to acquire ‘correct nurturing’. He wanted his son to learn positive and acceptable values devoid of extremist influence imposed to them by militia groups in his home country; Somalia; *Uweis* nicknamed its members as *wale jamaa* (those people); meaning *The Al-Shabaab*. His father had earlier come for reconnaissance at *Al-Ghannaa* from Barawa. He later brought all his children to Mambrui having been attracted by the atmosphere. So, *Uweis* was brought to *Al-Ghannaa* together with his three sisters who were taken to *Manaazil Abraar* for girls.

Notably, *Uweis* appreciates that he has learnt many values such as tolerance through his teacher *Al-Beidh*. He also appreciates being reformed. He says that what catapulted him to reform from his cruelty was the respect he has for *Al-Beidh*; his teacher. Since he never wanted to spoil the good name of his teacher, he had no option but to reform.

6.7: Conclusion

In the attempt to analyse *Al-Beidh*’s participation in socio-economic development of East African community, the chapter demonstrated how *Al-Beidh* through humility, simplicity and care restored humanity. By so doing, he rebuilt the social image and the esteem especially for the poor and low profile whom the rich despised. The chapter has highlighted on the participation of

²⁸⁹ Said, Habshi Said, Ayyub, Umar, Uweis, Abdul Qadir Ali and Hassan, Ali Hassan. (Ongoing Students of Al-Ghanna Al-Islaamiyyah). Interviewed by the researcher. Al-Ghannaa – Mambrui, November ,5.2016

Al-Beidh in protection of human rights. *Ali Karisa Ng'onzi* appreciates *Al-Beidh* for he rescued him from the torture he received from his parents following his Islamization. He was therefore free to practice his new faith. The chapter also reveals how *Al-Beidh* uplifted the economic statuses of many through giving out what was in possession. He equally served as an agent of zakat therefore channeling resources to the vulnerable. Finally the chapter highlighted on *Al-Beidhs* influencing tolerance depicted by the good relations he had with non-Muslims and even Muslims of other factions. He was totally against extremism and violence by equally condemning the same in his talks and lectures.

CHAPTER 7

7.0: SUMMARY OF THE FINDINGS CONCLUSIONS AND RECOMMENDATIONS OF THE STUDY

7.1: Introduction

This chapter hosts the following sections: summary of the findings under study topic; *Sayyid Muhammad bin Sharif Sa'id Al-Beidh : A Critical Analysis of Unifier, Da'i and Muslim Intellectual in East Africa*, conclusion of the study, recommendations and suggestions for further study.

7.2: Summary of Findings

Having concluded the presentation of research findings in the previous 5 chapters the study on the life and contributions of *Sayyid Muhammad Al-Beidh*, time has come to briefly recap on the findings. Needfully, summary of the findings based on the 5 objectives of the research will be presented in the respective order of the objectives.

a) To research and document biography of *Sayyid Muhammad Al-Beidh* in English.

The study has established that *Sayyid Muhammad Al-Beidh*; one of Swahili Muslim scholars was born in Lamu in 1940. Due to his brilliant intellectual ability, *Al-Beidh* concluded his *madrassa* education at 14 years and began teaching in the same institution *Madrasatun Najah Al-Islaamiyyah* in Lamu from 1954 to 1961. He however continually attended many other academic circles that existed in Lamu then or visited particular *Sheikhs* to quench his endless thirst for knowledge. It is this enormous want for knowledge that enabled him to personally memorize the entire Quran at a tender age and later on to learn English on his own. Due to his

consistent love for reading, he managed to establish a library of over 3000 books which he is said to have read all of them.

Al-Beidh advanced his teaching career in Mambrui where he settled in 1961. Then, he was the Principal of *Madrasatun Nur Al-Islaamiyyah* which he served upto 1988. As a committed teacher, he produced dozens of *ulama'*; through *Madrasatun Nur* formerly and later *Al-Ghanna*. The study has also established that *Al-Beidh* intellectual effort reached its peak when he founded his own institution *Al-Ghannaa Al-Islaamiyyah* besides developing an independent curriculum for his *madrassa* alone. It is a curriculum he not only furnished with reference materials some of which he personally wrote.

The study has also established that *Al-Beidh* was a *Da'i* who impacted on the lives of many spiritually, socially and economically. He carried extensive *da'awah* tours in the interior of East Africa on yearly basis; travels that he sustained for at least forty decades particularly in the months of *Ramadhan*, *Rabiul Awwal* and *Rabiul Thani*. The study has demonstrated that *Al-Beidh* was a caring humanist scholar that could resist not to be carried away by the influence and affluence of the rich at the expense of the honour and dignity of the poor. Thus the rich 'feared' him and the poor felt honoured and privileged by him.

Al-Beidh died on January 5, 2013 in Mombasa Hospital where he was receiving his treatment. He was suffering from prostate cancer. However he left behind a legacy that his children are 'struggling' to maintain. He was buried in Mambrui.

b) To analyze the role played by *Sayyid Muhammad Al-Beidh* in unifying Muslims of East Africa.

As an activist who worked for the philosophy of ‘unity in diversity’, the study has established that *Al-Beidh* managed to forge some patterns of unity among people of East Africa but particularly the Muslim community.

First, the study has established some unification associated with the *shurafaa* or rather the Prophet’s household. *Al-Beidh*’s giftedness in genealogy of the *Shurafaa* clans was number one tool that placed him at a special position of linking the Prophet’s household. Thus *Al-Beidh* managed to unify the *shurafaa* at local, regional and international level. Besides, his connectedness with the Arab world brought many *shurafaa* from the Arab world to Kenya including *Al-Habib Umar bin Hafidh*, *Al-Habib Ali Al-Jufry*, *Al-Habib Umar bin Ahmad bin Abi-Bakar bin Sumayt* most of whom he linked to other *shurafaa* in East African region at large.

Secondly, the study has established that *Ziyarah*; the annual commemoration of *Sharif Sa'id* that *Al-Beidh* founded in the mid 1970s catalyzed the unification process. The event began as local activity but grew over the years to be an international event attracting visitors from both East African community and the Arab Muslim community.

Thirdly, the birth of *Majmau'ul Ahbaab Society* in 2002 is another indicator of unification. The study has shown how *Al-Beidh*’s individualized efforts most evidently the annual tours he maintained for over four decades culminated into a society. Strangely, the society has a larger following from the neighbouring countries Tanzania and Uganda than from the mother country Kenya where the headquarters is based. Ironically, most people form societies as work tools to dispense their ideologies, *Al-Beidh*’s society was an outcome of the works he has done for decades. In fact, he was opposed to the idea of ‘working in societies’ but that preferred everyone works

sheerly as an individual for a common societal goal and good of the community. The society has ended up becoming a welfare tool for its members and for Muslim community in general.

Moreover, *Al-Beidh's* recognition by the Muslim community as a reknown scholar attracted thousands of students to his institutions *Madrasatun Nur* and *Al-Ghannaa*. The study has established that the fact that students are spread all over the East African region has formed a network. A network of dozens of whom graduated and majority of whom dropped out. This is yet another pattern of unification *Al-Beidh* established through teaching for close to six decades.

c) To determine the intellectual contributions made by Sayyid Muhammad Al-Beidh.

The study has demonstrated how *Al-Beidh* as a Muslim entellectual ideologue served the community. His ability to critique and articulate various phenomena made his disciples to see him as 'Encylopaedia of 21st Century.' The study has established that *Al-Beidh* intellectual endeavour was marked by the following achievements. First, *Al-Beidh* managed to convert 'Mambrui to a village of Islamic Scholarship'. His settling in Mambrui catalyzed the popularity of the village thus, the influx of students into *Madrasatun Nur Al-Islaamiyah*. Students flocked into Mambrui in order to acquire the varied Islamic sciences that were now offered in *Madrasatun Nur* as opposed to the basic Islamic teachings and Quran recitation that were offered before establishment of a *madrasa*. Evidently, *Al-Beidh* played the role of a patron to Islamic scholarship in Mambrui demonstrated by the fact that he encouraged establishment of affiliate madrasas in Mambrui beginning with *Manazil Al-Abraar Al-Islaamiyyah*, *Shams Al-Hudaa Al-Islaamiyyah* and *Muawadah Al-Islaamiyyah* all established during his lifetime and under influence and encouragement. Due to theological differences, the first salafist or commonly known as *Wahhabi* established a *madrasa* and a mosque in Mambrui all contributing to transformation of Mambrui into a village of Islamic scholarship.

Secondly, the study has indicated that *Al-Beidh* produced dozens of graduates (through his strict teaching that was a reason for many to drop out) in *Madrasatun Nur* and *Al-Ghannaa Al-Islaamiyyah* respectively. Such was a contribution to the Muslim personnel necessary for the service of Islam. To begin with are his five sons currently headed by *Ja'afar As-Saadiq Al-Beidh* who plays a vital role in Islam in East Africa. Some such as *Muhammad Karega Kassim* serve as Assistant Registrar - Likoni Mombasa under the Kadhis Court of Kenya and *Dr. Hassan Omar Kinywa* a senior position in the Kadhis court. Majority of his students play the role of teaching the Muslim learners in institutions. *Sha'aban Abdi Musa* heads a popular madrasa known as *Madrasatul Qaadiriyyah* located in Kongowea – Mombasa, *Said Ali Hassan* heading *Markaz Al-Ikhlaas* in Gongoni, *Abdallah Hussein Hassan* in *Fauz wa Salam* in Arua – Uganda. In a nut shell, *Al-Beidh* contributed a great deal to development of *Muslim* clerics in East African region.

Thirdly, the study has pointed out that *Al-Beidh* individualized intellectual endeavours solved the problem of curriculum for many *madrasas*. His zeal to craft out a curriculum for his *madrasa* helped many *madrasa* teachers to joy ride from his efforts. He left behind series of reference materials he referred to as *Durus 'alaa Nahj Al-Ghannaa* (Subjects under the Curriculum of *Al-Ghannaa*) he had prepared for his *madrasa* which are commonly used by local madrasas as instructional materials.

Finally, the study has reflected on the reforms *Al-Beidh* made as far as promotion of learners is concerned. He ruled out that students should be promoted according to their personal effort and hardwork. Eventually, he made *Al-Ghanna* a unique institution where a student could be promoted alone and such that a learner would take a spun of three years to complete full course whereas his colleague taking twelve years to complete the same course. Age of discretion was the minimum entry age with no maximum age of entry.

d) To evaluate *Sayyid Muhammad Al-Beidh's* achievements as a *Da'i* (Preacher) in East Africa.

As far as spiritualism is concerned, the study has established that *Al-Beidh* helped strengthening the spiritual course of the East African community. In doing so, he mobilized for the construction of *madrasas* and mosques in the areas he visited during his *da'awah* in Kenya Uganda and Tanzania. Some of those religious mosques were located in Nakuru, Mwanza in Tanzania and Warr in Uganda. Some philanthropists would give him money to construct such on their behalfs.

There were *da'awah* tours that were established by *Al-Beidh's* pre-decessors including the Uganda tours by his uncle *Habib Ali Badawi* and his father *Sharif Sa'id* which had become dormant. The study has established that *Al-Beidh* revived and revitalized such tours and even expanded them to Tanzania, Sudan, Rwanda, Burundi and Yemen. He therefore left behind some *da'awah* network in the East Africa region that his disciples facilitate led by his kinfolk operating mainly in the month of *Ramadhan*, *Rabi'ul Awwal*, *Rabiul Thani* and *Rajab*. Evidence of recorded lectures is available through Youtube.

Finally, the study has shown how *Al-Beidh's* obsession with *da'awah* impacted on people in the sense that they considered him a model of *du'at* (preachers). He was considered a preacher whose presence alone in the *da'awah* arena together with his lifestyle could command change or rather reform. He was seen as a practical preacher ideal for emulation.

e) To investigate the socio-economic influence of *Sayyid Muhammad Al-Beidh* on the Muslims of East Africa.

The study has discovered that *Al-Beidh* as a socialist scholar played a role in restoring humanity. Evidently, *Al-Beidh* facilitated protection of people's honour and dignity using his charisma. Those who seemingly considered themselves lower in caliber ended up with refined

image and respect just because they were in the company of *Al-Beidh* since he would not let his accompaniments get belittled in any way. Even though junior to him they would be forced to sit with him at the VIP section. This deliberate pattern of behavior exhibited by *Al-Beidh* elevated the esteem of many.

The study has established that *Al-Beidh* participated in protection of human rights. *Ali Karisa Ng'onzi* appreciates being rescued by *Al-Beidh* when his own parents turned into enemies tormenting him for embracing Islam. Then, he was ten years old. Tightly tied to a tree he was beaten mercilessly and subjected to cold when *Al-Beidh* secretly rescued him and took him to Lamu to live with his mother for two years.

Extended generosity that *Al-Beidh* showed during his lifetime was also an impetus to the socio-economic sphere of the community *Al-Beidh* interacted with. The study has demonstrated how the disciples of *Al-Beidh* were certain that *Al-Beidh* would always solve their socio-economic issues as long as it was within his capability. Evidently, he would seriously differ with someone who refused to receive from him. He had a culture of distributing clothes during his birthday. He had the culture of categorically visiting a guy by the name *Faraj Bwana Mkuu* in Mombasa in order to give him money.

The study has finally established that *Al-Beidh* volunteered to work as agent of *zakat*. He was seen to be strict, disciplined *zakat* official who dispatched *zakat* accordingly. Aware of the rule blocking him from benefiting from *zakat* as a member of the household of the Prophet (s.a.w.), he refrained from consuming *zakat* commodity. Some of *Sharif* kinsmen such as *Sayyid Muhsin Ali Aidarus* revealed how they had to persevere hardships in the company of *Al-Beidh* at times when *Al-Beidh* had exhausted his personal money.

7.3: Conclusion

In conclusion *Al-Beidh* successfully united Muslims in East Africa. He succeeded in doing so through personal efforts. For instance, *Ziyarah* which he established in Mambrui in 1962 which he also facilitated for over 50 years of his life, gradually attracted attendants from within East Africa and beyond. However this unionship was skewed most to the members of *Twariqah*. Other dimensions of unifications that were evident were unification associated with *Shurafaa*. This is to say that through *Al-Beidh* the unity of *Shurafaa* clans locally and internationally. Equally, the non-shurafaa was also connected to the *shurafaa* clans unity that is hitherto evident. Through the annual tours that *Al-Beidh* had, *Mama'ul Ahbaab* came to birth besides unity that was forged through the network of students that *Al-Beidh* had in East Africa.

7.4: Recommendations

This piece of research recommends the following course of action to the benefit of Muslim community.

7.4.1. *Humankind to relate beyond faith, factions and practice tolerance.*

There should be unity in diversity. *Al-Beidh* reached out to the hearts of Muslims of other factions different from his *Sufi* orientation and even non-Muslims in E.A. Some Tanzanian Christians in Mwanza commended his talks inspite the fact that they were not his direct audience in the mosque. Unity between the *Wahhabi* and *Tariqah* respectively sprouted because of *Al-Beidh*. That is why some Tanzanians came to Mambrui in the company of *Ziyarah* and *Maulid* attendants from their country just to visit *Al-Beidh* for he used to visit them in their country.

7.4.2. Muslim *Du'ats* should conduct *Da'awah* independently

Muslim preachers should borrow a leaf from *Al-Beidh* by not putting a lot of expectations on the rich for support. Their *da'awah* should be devoid of borrowing. They should prepare and use resources that are within their means, confront and persevere the hardships of *da'awah* without relenting quit easily.

7.4.3. The community should readily support *du'at*

Al-Beidh's da'awah conduct and life at large sends a strong message to the rich members of our societies. He avoided being at their door steps to ask for assistance. I believe this was an attempt to challenge them to take responsibility of finding out problems of the *du'at* and how best they can network and cooperate to assist the truly deserving *du'ats* as opposed to beggars who just use *da'awah* as pretext to solve personal financial needs.

7.4.4. Educationists should strive to reform education systems.

Education centres including *madrasas* should embrace *Al-Beidh's* promotion system; promotion of students based on their abilities will help fast learners to be able to cover a lot in the shortest time possible. Needfully, such a system is relevant in the current society since learners in most cases are held up in secular schools for greater number of hours than religious schools. Tutors in religious centres such as churches and *madrasa* should also embrace order and proper record keeping; they can bench mark from *Al-Ghannaa*.

7.4.5. Establishment of more welfare societies

Those who have intent of establishing societies such as *Majma'ul Ahbaab* should cherish such a good ambition. However they should prioritize the interests of the community. The founders should also be ready to sacrifice their time, energy and wealth to impact on the people instead of writing to the rich to ask for financial support at the very onset of the society.

7.4.6. Suggestions for Further Studies

This piece of research is in the genre of biography of *ulamaa* in East Africa has largely analysed the efforts of at least one of them; *Sayyid Muhammad Al-Beidh*. Luckily some four other scholars who are *Al-Beidh*'s scholastic product were highlighted. Evidently, they too have contributed to expansion of *ulama* network in East Africa as present in chapter four. This means, more researchers should venture or rather explore this genre. Such scholars including *Mwenye Baba*, *Sayyid Ahmad Manswab*, *Ustadh Fadhil Umar Ash-Shiraazi*, *Ustadh Arif Muhammad Al-Beidh* and others who perhaps have been captured in this piece of work should be studied empirically.

The personality under study had his contributions captured in the five objectives of the study. Still, it is needful that a lot more should be done in order to explore the intellectual package of wisdom he left behind. The dozens of literature sources he left behind are largely in Arabic including *Twayy Al-Marahil fi Tarikh As-Sawaahil* and *Tarikh Habib Swaleh* need to be translated to English in order to expose them more to the global readership.

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APPENDICES

APPENDIX A: BIOGRAPHY OF KEY RESPONDENTS

Sayyid Muhsin bin Ali Al-Aударus (Abu-Allaamah):²⁹⁰ Born in July 15, 1956 in Rukungiri – Uganda. In 1960 the father moved with the Family from Rukungiri to Kampala and took him together with his three siblings to school. He started off with Old Kampla Primary School from 1963 – 1969. Later he joined Old Kampala Senior Secondary School upto 1973 when he finished form four. He was among the lucky few who got scholarship to Iraq to *Mustansariyyah* University – Baghdad to study Marine Engineering. However due to the Iraq-Iran war his studies were intercepted while he was in second year. He happened to have travelled extensively to many places including Saudi Arabia²⁹¹, Abu Dhabi where he worked as a banker, Yemen²⁹², Kuwait, Iraq, Egypt, Belgium, Denmark, Congo, Somalia, Sudan and Tanzania. It is basically because of his exposure *Al-Beidh* made him *Amir Safar* (Head of travel). His first contact with *Al-Beidh* was in the 1969 when *Al-Beidh* was accompanying *Sayyid Ali Badawi* to Uganda for *da'awah*. Currently *Muhsin Ali Al-Aударus* lives in Mambrui with his family.

Sayyid Arif Muhammad Al-Beidh²⁹³: Born during the night of *Eid-al-Fitr* 1398/1976. He came to Mambrui in the year 1408h/1986 to join *Al-Ghanna* having left *Madrasatul Jamal* in Ndau in *Fasl Rabi'* (Level 4). His father *Sayyid Muhammad Al-Beidh* demanded that he moves to Mambrui and learn directly under him. He took eight years to finish *Al-Ghannaa* in the year 1416h/1994 while he was sixteen years old. His aspiration to go for father studies in Yemen were rejected by his dad who advised him to learn exhaustively what was at home, then the father would personally take him to Yemen. He has been in *Al-Ghannaa* for all those years to date serving as a teacher and administrator as advised by the father. *Arif* with approval from the father voluntarily played a formidable role of not only stood up as typist to the manuscripts written by his father but also as an editor. Encouraged by the father who witnessed production of *Durus 'ala Nahj Al-Ghannaa Al-Islaamiyyah* (Level 1 - 5) *Arif* went ahead to producing the reference materials for Level 6, 7 and currently he is working on level 8. *Arif* influenced by his father's love for history he has collected names of approximately six hundred Muslim personalities in the form of scholars saints. He also holds outreach programs in East Africa during the vacations mainly, *Ramadhan*, *Mfungo sita* and *Mfungo tatu* as he together with the other brothers service their father's *da'awah* tours.

²⁹⁰ Muhsin, Ali Al-Aударus. (Confidant and *Amir Safar* to *Sayyid Muhammad Al-Beidh*) interviewed by Abdul-Rahman Ali Muhsin, Mambrui October 5, 2020.

²⁹¹ He went for Hajj 4 times the first one was in 1973 when he was in form 3, then in 1975, when he was working in Abu Dhabi and during his stay with his father in Madinah for a year when had left Uganda for Madinah.

²⁹² He was taken to Yemen by *Hajj Ahmad* a man of Yemeni origin from *Siun* attached to him by his father to guide him in the second Hajj in 1975. Later on *Hajj Ahmad* took him to Yemen where he stayed for six months. It was a good opportunity for *Muhsin Ali Al-Aударus* to meet his family in Yemen since his aunt *Zahraa bint Aidarus bin Alwi* came to pick him and stayed with him for six months in *Siun*.

²⁹³ Swaleh, Arif Al-Beidh. (Son to *Sayyid Muhammad Al-Beidh*) Interviewed by researcher, Mwembe Tayari – Mombasa, October 2, 2020.

²⁹³ He went for Hajj 4 times the first one was in 1973

APPENDIX B: GLOSSARY OF NON-ENGLISH WORDS

<i>Ahlul Bayt</i>	‘People of the house’; Members of the Prophet’s household
<i>Al-Akh</i>	Brother or Brother in Islam
<i>Al-Marhum</i>	The Late (referring to the dead)
<i>Al-Qutb</i>	Leader of Saints
<i>Ba ‘Alawi</i>	Descendants of ‘Alawi; the lineage goes to Ali and Fatimah; the daughter to Prophet Muhammad (s.a.w)
<i>Bada</i>	Ugali made from cassava flour (Digo Language)
<i>Balaghah</i>	Rhetorics
<i>Barnamij</i>	Schedule / timetable
<i>Bin</i>	Son of
<i>Bint</i>	Daughter of
<i>Da’i/ Da’e</i>	Caller or Inviter; Muslim Preacher
<i>Darasa</i>	Lecture
<i>Da’wah</i>	Call; invitation (the act of preaching)
<i>Dua</i>	Supplication
<i>Eid-ul-Fitr</i>	Muslim’s annual celebration observed to mark completion of fasting Ramadhan
<i>Hababa</i>	Feminine of <i>Habib</i>

<i>Habib</i>	Literally means ‘Loved one’ technically being under lineage of Prophet Muhammad
<i>Hafalaat</i>	Islamic functions mostly academic exhibitions singular <i>hafla</i>
<i>Hazrat</i>	See Sayyid
<i>Hawl</i>	Annual gatherings to commemorate an important person especially a Muslim scholar
<i>Hijaz</i>	<i>Makkah</i> and <i>Madinah</i> combined currently <i>Saudi Arabia</i>
<i>Fajr</i>	Daily prayer observed at dawn by Muslims
<i>Fat-h</i>	Some blessings associated with enlightenment that teaches dispatch to students
<i>Fiqh</i>	Islamic Jurisprudence
<i>Imams</i>	Leaders in a <i>Masjid</i>
<i>Ishaa</i>	Daily <i>Muslim</i> prayer observed at night but before dawn
<i>Karamah</i>	Any miracle by God-fearing person
<i>Kikoi</i>	Male <i>Muslim</i> garment without leggings fastened on the waist
<i>Lugha</i>	Arabic language
<i>Maghrib</i>	Daily prayer observed at immediately after sunset by Muslims
<i>Majma’ul Ahbaab</i>	A non-profit making society formed by <i>Muhammad Al-Beidh</i>
<i>Manazil Al-Abraar</i>	Learning Institution at Mambrui
<i>Manhaj</i>	Syllabus
<i>Markaz</i>	Learning centre with boarding facilities.
<i>Mashifta</i>	Highway violent robbers that existed in the pre - <i>Al Shabab</i> era

<i>Masjid</i>	Muslim's official place of worship
<i>Maulid / Mawlid</i>	Muslim function to celebrate the birth of Prophet Muhammad
<i>Mudir</i>	Principal/Head teacher
<i>Mufasssir</i>	Quran Exegete or Commentator
<i>Muqarrarah</i>	A collection of Subjects taught at Al-Ghannaa for each class
<i>Naghamaat</i>	Branch of study that deals with classification of music tones
<i>Papa</i>	Dried flesh of shark
<i>Qasaid</i>	Singular of <i>Qaswida</i> ; Islamic songs
<i>Qutuf</i>	A compilation of <i>Qasaid</i> by Muhammad Al-Beidh
<i>Rabiul Awwal</i>	Third month of Islamic calendar
<i>Rabiul Thani</i>	Fourth month of Islamic calendar
<i>Rahimahullah</i>	Mercy of Allah be upon him; Islamic supplication specially for the dead said after mentioning the name of a dead person
<i>Rajab</i>	Seventh month of Islamic Calendar
<i>Ramadhan</i>	Ninth month of Islamic calendar during when Muslims observe fast
<i>Riyadh-Mambrui</i>	Mosque at Mambrui near Madrasatul- Nur and Al-Ghannaa
<i>Sadaqa</i>	Offerings in charity
<i>Sahih Muslim</i>	A collection of Prophet Muhammad's traditions compiled by <i>Muslim</i>
<i>Sayyid</i>	Member of Prophet Muhammad's household
<i>Sha'baan</i>	Eighth month of Islamic Calendar
<i>Shahada</i>	Certificate given to a student to show he completed learning

<i>Shams-Al-Huda</i>	Learning institution at Mambrui
<i>Sharif</i>	See <i>Ahlul Bayt</i>
<i>Sheikh</i>	A Muslim scholar/leader
<i>Swarfa</i>	Morphology of Arabic words
<i>Sunni</i>	Mainstream Islam
<i>Tariqah / Twariqah</i>	A faction of <i>Sunni</i> that advocates for <i>Sufism</i>
<i>Tasawwuf</i>	Knowledge dealing with integrity and firmer relations with <i>Allah</i>
<i>Tawakkul</i>	Reliance on Allah
<i>Ulama</i>	Sing. (<i>'Alim</i>) Muslim scholar
<i>Ustadh</i>	Muslim religious teacher
<i>Wahhabi</i>	A faction of <i>Sunni</i> attributed to <i>Muhammad bin Abdul-Wahhab</i>
<i>Waliy</i>	'A friend of Allah'; a Muslim Saint not holy or infallible
<i>Ziyarah</i>	Visit to the graveyards for remembrance of the dead Muslim(s)

APPENDIX C: INTERVIEW GUIDE

1. Which country do you come from?
2. Do you know Sayyid Muhammad bin Sharif Sai'd Al-Beidh?
3. What do you recognize him for?
4. Describe his personality. Give practical examples.
5. Did he ever visit your country? If yes, explain.
6. Did his visit make any impact to the Muslims of your country? Explain how/why?
7. Did he experience any challenges in his travels in your country? Explain some if he did.
8. Do you think Sayyid Muhammad Al-Beidh played a role in unifying Muslims of East Africa? Explain.
9. Do you think Sayyid Muhammad Al-Beidh was a scholar? Explain.
10. What scholarly contributions do you think he made before his death?
11. Do you know any of his students from your country? Identify them if you know them.
12. Do you know any of his students from other countries? Identify them if you know them.
13. Do you think you were close to Sayyid Muhammad? Explain how.
14. Do you think Sayyid Muhammad Al-Beidh should be remembered? Explain.
15. What lessons have you learnt from his life experience?
16. Did you ever have a direct conversation with him?
17. Kindly share with us some conversations you have had with him during his life time?
18. In summary. What can you say about Sayyid Muhammad Al-Beidh

APPENDIX D: QUESTIONNAIRE

Please give your answers in the box by ticking like this or writing on the spaces provided.

1. Nationality Kenyan ☐ Ugandan ☐ Tanzanian ☐ Other country

.....

2. Do you know Ustadh Muhammad bin Sharif Sa'id Al-Beidh

3. How would you rate the knowledge of Ustadh Muhammad Al-Beidh.

Low ☐ High ☐ Very High ☐
 Moderate ☐ Too wide to be rated ☐ I don't Know ☐

4. Give ONE reason for your choice in number 3

5. Do you know any of his students from your country?

YES ☐ NO ☐

6. List at least 5 students from your country who graduated from his institutions during his lifetime. Indicate where they have settled and what they do.

NAME OF THE STUDENT	TOWN	WHAT HE DOES. IF HE IS TEACHING NAME HIS INTITUTION
1.		
2.		
3.		
4.		
5.		

7. Do those students teach his *muqarrarah* (course books) or his syllabus?

YES ☐ NO ☐

8. If there is reason for your answer in 7 please give the reason

.....

9. Please list at least 5 madrasas that follow his curriculum ether in in your country

NAME OF INSTITUTION MADRASA	PLACE/TOWN	WHEN DID THEY START FOLLOWING IT?
1.		
2.		
3.		
4.		
5.		

10. Did Ustadh Muhammad ever visit your country during his lifetime?

YES ☐ NO ☐

11. Do you know some of the places he visited in your country?

YES ☐ NO ☐

12. If you know the places, then, list the places he used to visit annually in your country. The reasons for the visits, also, when he started and when he stopped visiting those places.

NAME OF MOSQUE MADRASA	PLACE/TOWN	REASONS FOR THE VISITS
1.		
2.		
3.		
4.		
5.		

13. If you can remember which year did you start seeing Ust Muhammad Al-Beidh visiting your country for the reasons you have given in question 13?

14. Is there any year he missed YES ☐ NO ☐

15. If yes which year was that?

16.WHY?.....
.....

APPENDIX E: FOCUS GROUP DISCUSSION GUIDE

1. Mention anything you know about *Sayyid Muhammad Al-Beidh*.
2. Did *Sayyid Muhammad Al-Beidh* have any responsibility in the society? Explain.
3. Was *Sayyid Muhammad Al-Beidh* an intellectual? Explain.
4. Did *Sayyid Muhammad Al-Beidh* unify Muslims? Clarify.
5. Discuss the impact of *da'awah* (preaching) of *Sayyid Muhammad Al-Beidh* on East Africa.